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THE BASIS OF CHRISTIAN FAITH

REV. FLOYD E. HAMILTON, A.B., B.D., TH.M.

THE BASIS OF CHRISTIAN FAITH

A Modern Defense of the Christian Religion

BY THE REVEREND

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THE BASIS OF CHRISTIAN FAITH

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TO THE

Rev. Arthur J. Marbet

MY DEAR FRIEND, AND FATHER IN THE FAITH,
THIS BOOK IS AFFECTIONATELY DEDICATED

PREFACE

During the author's first year in a state university, he passed through the experience of losing his faith in the Bible, in Jesus Christ, and in a personal God. At the end of the year there seemed little in life worth working for, and the author dropped out of college for four years, drifting aimlessly with the current of life. At the end of that time the man to whom this book is dedicated came in contact with the author, and led him through a chain of reasoning which resulted in the conviction that God *did* live, that Jesus Christ *was* the Eternal Son of God, and that the Bible *was* God's Word.

As a result of that conviction, the author gave his heart to Christ and dedicated his life to Christian service. The present book has been written with this experience in mind, and has been an attempt to present argument which the author feels would have been convincing to him during the time when the foundations of his faith were crumbling away.

The immediate occasion which brought forth this book was the necessity of finding a book suitable for use in college classes with students who had little or no familiarity with theological terms and controversies, but who were encountering doubts and difficulties as they came into contact with modern knowledge. In examining a number of books in order to find one which would be particularly suitable for this purpose, a number of difficulties arose. In the first place, many of the standard books of this kind either presupposed too much knowledge on the part of the reader and used too technical language, or, in an attempt to cover all the logical phases of the subject, gave the material in too much of an outline form to make the argument convincing to a person who had real doubts concerning the points in question. Another difficulty encountered was the fact that most of the standard books on the subject covered phases which were not vital points of controversy at

present, and neglected other phases which offer real problems to the intelligent thinker of to-day. A third difficulty was the fact that while there were many excellent books covering modern phases of the subject, such as evolution, archæological discoveries which support the historicity of the Bible, and the new evidence on the subject of Higher Criticism of the Old and New Testaments, yet there seemed to be almost no book which covered the *whole* field from the modern point of view, and still gave enough of the evidence and argument in each separate line to convince a reader who was not already convinced of the point in question. As a result of these difficulties in finding a suitable book, the author at last decided to prepare one which could not only be used in the class-room, but which also could be used by the general public. After using this book in mimeographed form in his college classes for two years, the author is convinced that it is proving to be a real help to the students, and is encouraged to put it in a form in which it may be serviceable to others as well as students.

In its preparation the author has had in mind principally the purpose of adapting it for use by persons who have intelligent doubts about the truth of Christianity, but who have little or no technical knowledge or training to fit them to make a direct investigation of the evidence in support of Christianity for themselves. To accomplish this purpose, the author has tried to put the material in as non-technical a form as possible, to define all technical terms as soon as they are used, and to treat each subject as though the reader were studying it for the first time, without putting the material in a puerile form. Because of this non-technical method of treatment, the author feels that the book should prove useful to a number of classes of people.

First, it should be of use to college students, both as a textbook in the Bible department, and for any college student who is finding doubts about the validity of the Christian religion arising in his mind. Second, it should be of assistance to Sunday School teachers and other Christian workers, who have not had a technical, theological education. Third, it should be of assistance to pastors who desire a book defending Christianity to place in the hands of young people and others who

are meeting doubts in their Christian life as they come in contact with the anti-Christian attitude prevalent in many educational institutions, and in the world at large. Fourth, it should be of assistance to sincere Christians in our churches who often find themselves at a loss for arguments with which to defend their faith against the flood of modern anti-Christian literature which is being published at the present time.

The treatment of the subject matter, and a large proportion of the argumentation is original with the author, though most of the facts are common property among Christian thinkers. In the various technical fields, such as Old Testament criticism, the author does not claim to be a first-hand authority, and though the best books in every line have been consulted in the preparation of the present volume, a great deal of the evidence from scientific lines here presented is derived from works of authorities in those lines. Credit is given wherever possible.

The author wishes to thank Dr. Robert Dick Wilson, Professor of Semitic languages in Princeton Theological Seminary, for his assistance in revising the facts in Chapter XII, on the "Historical and Literary Criticism of the Old Testament," and for permission to use this noted scholar's arguments on the "Names of the Kings," in Chapter X, and on "The Presence of Foreign Words in the Old Testament," in Chapter XII. Thanks are also rendered Dr. William Park Armstrong, Professor of New Testament in Princeton Theological Seminary, for his assistance in revising the facts in Chapter XIII, on the "Historical and Literary Criticism of the New Testament." Special thanks are due to Dr. William Brenton Greene, Jr., former Professor of Apologetics in Princeton Theological Seminary, for his assistance in revising and criticising the whole book. The author wishes particularly to thank the Rev. George G. Horn for invaluable assistance in correcting the proof and preparing the index.

It is hoped that the rather complete index may render the book more useful and make its material easily accessible for quick reference.

F. E. H.

Pyongyang, Korea.

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THE BASIS OF CHRISTIAN FAITH

CHAPTER I.

THE HUMAN REASON.

In a book setting out to prove the truth of Christianity, it perhaps seems a long distance away from the subject, to begin with the human reason. Modern psychology, however, not only denies the existence of a real soul capable of immortality, but following in the footsteps of the philosopher Hume, is agnostic about the real world of being back of our sensations, and is constantly calling in question our right to reason about the spiritual world back of that which is seen. Doubt is even sometimes expressed about our very reasoning processes themselves, and at any rate the sphere in which our reasoning processes are to be allowed to work is sharply defined as being that of dealing with human life and its earthly relationships. We are constantly told that speculations about what may or may not lie back of these things which appear are worse than useless, and the attempt is made to shut us off at the very outset from any attempt to know God or the things of the spiritual world.

Before we can attempt to prove the existence of God or discuss the truth of Christianity, we must show that the soul exists as something distinct from the body. We must show that our reasoning processes can be trusted, and that we have a valid right to reason from our sensations to the real world back of these sensations. And we must also show that when we attempt to deal with questions such as the existence of God and the possibility of His giving a revelation to man in a Book, we are dealing with questions which properly lie within the scope of the human reason. First of all, then, we must discuss the question of the existence of the soul.

I. *The Existence of the Soul.*

At first sight it seems ridiculous to question for a moment the fact that there is a real "ego" or self which actually does the thinking. Nothing seems more certain to us than the certainty that *we* are something apart from our bodies. We *think*, we decide questions every day, we remember the transactions of yesterday and of last year, and we are sure that it is the same "I" that is the subject of all these passing states of thought. Yet there are psychologists and philosophers who tell us that this certainty is only a delusion; that there is no permanent, abiding thinker back of the passing thought; that each thought gathers up all the memories of thoughts that have preceded it, and then turns them all over to the following thought, making a "stream of consciousness"¹ which is nothing more than a rapidly shifting succession of thoughts, each thought in turn being the thinker, and all the thinker that there is. According to this view there is no permanent soul that maintains identity throughout all the experiences of life, and while it grows and develops with its experiences, remains nevertheless the same "I" that it was at the beginning of its life. The mind is only the "epiphenomenon" of the material brain—a kind of effluvium thrown up by the chemical processes of the rapidly changing brain cells. As a dynamo generates electricity, so the brain generates thought, and as when the dynamo is quiet there is no electricity generated, so when the brain is asleep, or the body dies, thought almost or entirely ceases, and the machine quickly rusts into decay, leaving only a memory behind in the hearts of others.

Of course if this be true, there can be no immortality, for there is nothing to be immortal. It is also useless to talk of a God, for what good would it be to us if there were one? As for personal responsibility, how can there be any, if there is no permanent abiding self to be responsible? Thus at a blow we have cut the sinews that hold life together. It is useless to talk to me about *my duty* to humanity if there is no real abiding "me" to talk to! You can't tell me that it is of "value" to

¹ James: "Psychology, Briefer Course," Chap. 9.

me or to society for me to act as though there were a God even though there may be none, for what is humanity to me if I have no immortal soul to give an account of itself to its Maker? If I have no soul that is responsible to God, I will live my life to suit myself and let humanity take care of itself.

But is this the truth? Let us examine this "stream of consciousness" to determine its characteristics. Suppose we are sitting at a typewriter writing. Our mind is trying to concentrate on the subject at hand, but there are constant distractions from various sources. An automobile passes in the street, attracting our attention from the page before us. The shouting of children in the street next disturbs us and causes us to wonder what they are doing. Perhaps our body is tired and clamoring for rest, or the odor of cooking food makes us remember that we are hungry. In spite of all these distractions, however, we continue to concentrate on the subject before us until the last page is finished. After each distraction we pull the mind back to the task and force the brain to perform its functions. When the task is ended, we dismiss the subject from our mind and turn to another that demands our attention, or perhaps let our mind roam at will building "air castles." This is a cross-section of the "stream of consciousness." What do we learn from its observation?

First, we notice that it is not a mere stream flowing constantly on and on with no direction or control; it apparently has a director who hastens or slows its flow, changes its direction at will, shuts off one current and turns on another, who selects various elements in the stream and brings them to the focus of consciousness, and then dismisses them and selects others. Were we to suppose that there is no active agent controlling and guiding the whole process, it is impossible to see how a train of thought once started in our brains could ever stop, unless stopped from without by an external stimulus of a different character breaking into the previous train of thought and leading the consciousness off in another direction. And when the new train of thought was started, how could *it* ever stop as long as the brain-cells continued to function properly and throw off thoughts like sparks from a rapidly revolving emory wheel when it is touched with a piece of iron, unless it too were inter-

ferred with by another external stimulus? Under such conditions the brain would be simply a mechanism at the mercy of every passing stimulus, with no power of its own to interfere with the stream of consciousness continually flowing through the brain-cells to the accompaniment of chemical activity in the cells. Unless the brain-cells became diseased or the life processes stopped, thought would continue in an unbroken stream unguided and uncontrolled from within, and continually at the beck and call of the strongest stimulus entering the brain.

Now anyone who thinks about his mental processes for a moment knows that this is not the case. It is true that we are more or less under the control of external stimuli, some people more than others, especially when these stimuli are unusually strong, as for example when an explosion occurs near the room where we are working, or the fire department goes by the window, but under ordinary circumstances we possess the power of selecting from the stream of sensations constantly entering the brain the ones which we will permit to occupy the focus of consciousness. We resist others and do not permit them within the focus of consciousness. The person who can do this exceptionally well is said to possess great powers of concentration and to have a strong personality, while the person whose attention is constantly wandering is said to have a weak personality.

Not only does the mind possess the power of selecting from the entering stream of sensations the one to which it will choose to attend and of refusing admittance to all others, or after attending to one entering stream of sensations for a time, dropping that stream and allowing another to occupy the focus of consciousness, but the mind in the second place possesses the power of originating a train of thought deliberately, even when that train of thought has no relation to the entering stream of sensations and is unconnected to the previous train of thought by any chain of association. We might compare it to a searchlight playing over the surrounding landscape and picking up at will new objects upon which to focus its rays. If there seems to be method and planning in the manipulation of the searchlight we judge that it is not automatic but under the control of a *person*. In the same way when we see the mind deliberately breaking off a chain of

thought, and from among the various memories of the past choosing a certain one upon which to concentrate, when that one has absolutely no relation to what went before, we cannot but decide that there is an active agent guiding the activity of the brain. It is absolutely necessary to postulate an active ego back of the passing thought, not controlled by it but controlling it, to explain this phenomenon.

Then in the third place the mind has the power of conceptual reasoning which will be discussed later. How could we account for the fact that the mind can take various memories, relate and coördinate them, notice their similarities and differences, recognize the inner meaning of the facts which they denote, and then form conclusions from them which are not simply patch-work ideas pieced together from other ideas, but which are new, simple ideas manufactured by the mind by its own activity? These new ideas were not in any way contained in either the sense perceptions or the memories about which the mind thought, but are entirely new creations of the intellect by its own activity. How can this be accounted for without postulating an active, thinking ego back of the passing thought and behind the stream of consciousness?

The only conclusion possible is that there is an active ego or soul behind the activities of the brain. Of course we are not to think of the soul as an independent, unchanged and unchangeable substance dwelling apart from the brain in lonely state. Nor must we think of it as impressionable soul-stuff like spiritual wax that takes and retains impressions and acts as a carrying medium for memory. The real soul is an active spirit with powers of growth and change, but retaining the same identity throughout all its growth and change. It is an active agent and not a passive substance. It persists even when various individual portions of the brain are destroyed or removed, so that there is good reason to believe that it could exist apart from the whole brain after death, though of course in life this is impossible.

Here at any rate we have *reality*. We can proceed to the examination of the reasoning process secure in the consciousness that we are not mere machines. We are *living souls!*

II. *The Nature of the Reasoning Process.*

We are now in a position to take up the examination of the nature of the reasoning processes that are constantly going on in our minds. We have already seen that first and foremost in this process is the ego itself, the subject of all our experiences, sensations and thoughts. There can be no thought without the thinking agent. All thoughts start with the ego as the active agent or the passive recipient.

In the second place, we have, constantly entering our brains through the nervous system, what we call sensations. My eye sees what appears to it as a red object, and the retina registers a stimulus which we call a red color. This stimulus is carried along the optic nerve to the brain, and there produces a mysterious process in the appropriate brain cells which brings to the attention of my mind the new stimulus which the mind recognizes as the same kind of stimulus that it in the past has learned to call by the name of red. My finger touches the key of my typewriter and the corresponding stimulus is registered in my mind through the nerves of touch. In the same way taste, smell and muscular sensations are registered in the brain and brought to the focus of consciousness in the mind. In a somewhat similar way mental perceptions are brought to the attention of the ego, by the brain cells bringing to the attention of consciousness the memory of past stimuli received through the senses, or of mental concepts formed in the past by the mind. These stimuli when brought to the attention of the ego at the focus of consciousness, and received by it, become what we call *perceptions*. Those stimuli which originate outside the brain, either in the external world or in the body itself, we call *sense perceptions*; while those stimuli which originate in the brain itself, we call *mental perceptions*.

It was formerly thought that the mind was a blank tablet, resembling a white sheet of paper, and that the different sensations were registered in the mind much as a pen makes marks on paper. We now know that this view was wrong. Something happens to the sensations in the mind itself before they can become knowledge, and before they become perceptions. The sensations that come to our minds do not come simply as

undifferentiated stimuli. They come in the case of the senses of touch, sight and muscular sensations at least with what appears to be extension in space and the different sensations come to us as a succession in time. Now there is no possible way by which space and time can get themselves directly registered in consciousness through the senses. They are non-sense qualities. Since our minds do not arbitrarily impose these ideas on the sensations, there is reason to believe that space and time are modes in which God clothes His thoughts for us and so have a certain objective existence apart from our minds, but one thing is certain, and that is that neither space nor time can come to us through the sense organs of our bodies. Neither can our minds get out and move around in space. They must depend upon the sensations which come to them over the nervous system. The nerve current that is carried over the nerves is not spatial in its form. The brain does not arrange its cells in a spatial manner in response to the stimuli from without. Where does the idea of space come from? The philosopher tells us that the mind itself whenever it receives stimuli applies what we call space and time forms to them. That is, whenever the senses present the stimulus which they receive from the external object to the brain the mind supplies the proper space form to the sensation, which corresponds to the mode or relation in which the object exists in the world of being external to the mind. The time form is applied to the succession of sensations that come into the brain, by the mind itself, and the mind originates the idea of succession, as a result of receiving a succession of sensations. We call these ideas of space and time "innate ideas," because they are originated by the mind itself upon the occasion of receiving external stimuli, and applied to the sensations as necessary forms of thought. No sensation can get into the mind without the mind at once clapping these space and time forms upon it. We cannot think without using these space and time forms.

In addition to these space and time forms, which the mind uses in the thinking process, there are certain other "mind born" or innate ideas which the mind originates upon the occasion of receiving sensations. We will mention only two ideas of this class which particularly concern us in our discussion.

They are the ideas of "being" and "cause." We cannot think without unconsciously assuming the existence of something. When we receive a sensation our mind assumes the reality of the sensation and the reality of the fact that *we* are receiving it. When we think, we assume the reality of at least the mind that is doing the thinking. This idea of existence is thus seen to underlie all thought, and to be a presupposition of thought. We call it by the name of "being." It is an idea not received through the senses, but originating in the mind itself upon the occasion of sensation.

When the brain receives a sensation it assumes that there is a cause of the sensation. It may not be able to tell what the cause is, but it never doubts that there is a *cause*. It is not an idea which comes into the mind through the senses, but is originated upon the occasion of sensation.

The philosopher Hume asserted that this causal judgment was not a true judgment. He said that the mind derives the causal idea from the idea of uniform sequence. We experience two things invariably occurring in succession and derive the idea of cause, according to Hume. He asserted that there was no *necessary* connection between the two, and that therefore the idea of cause is without foundation in reality. We therefore have no right to assume that there is a cause back of our sensations, producing them, because there is no necessary connection between our sensations and anything else which may or may not be back of them. We cannot know *what* is back of them, nor the nature of what is back of them, nor can we know that there is anything back of them. We call this view "agnosticism." It is a view which is held very widely in the world to-day and underlies the philosophies called *positivism* and *pragmatism*, as well as the religious system called "Ritschlianism."

But in reality, our judgment of cause is not obtained from the idea of uniform sequence. We may never know that certain things invariably follow each other, but if an event occurs, we will originate the idea that it had *some* cause. We may think the wrong thing is the cause, but we will always know that there is some cause, whatever that cause may be. A child that is burned for the first time by fire, while asleep, and has

never known the fact that fire burns, will nevertheless know that there is some *cause* of the burn on his body. The necessary idea implied in the idea of cause, is activity on the part of something or someone which produces the observed effect. We know that every effect has some cause, and this is a necessary judgment which the mind applies to every sensation which it receives from without. Another necessary idea which is implied in the other judgment is that the cause must be adequate to produce the observed effect. These ideas, which we have mentioned are called "innate" ideas, not because the soul is born with these ideas existing full-fledged in it, but because the soul is born with the capacity for originating them upon the occasion of receiving sensations. They are the tools which the soul uses in the construction of knowledge out of the sensations received by the brain.

In the reasoning process, the soul receives the sensation from without, places the space and time¹ forms upon it, uses the other innate ideas (which we call "the categories of the understanding") in its construction into what we call sense perceptions, mental perceptions, or into the more advanced form of reasoning which we call conceptual thinking. Conceptual thinking is the power which the mind has of building new ideas out of the memories stored away in it, by the processes of what we call *imagination* and *reasoning*. These new ideas are more than skillfully constructed complex ideas which may be resolved into their component parts. They are new, simple ideas which cannot be divided into more simple ideas. We call some of them *abstract* ideas. None of these intellectual concepts has an independent existence apart from the mind that thinks them, though some of them may be true. By "true" we mean that they correspond to external reality, the laws under which the reasoning processes work and under which the world is governed. Others of these intellectual concepts may be *false*. That is, they do not correspond to external reality or to the laws of the reason. But none of them in themselves have any real, independent existence apart from the mind that thinks them. Two people may think the same thoughts but that is because both minds are working under the same laws of the intellect,

¹ Space and time are included in innate ideas.

upon the same data, and not because these thoughts have independent real existences, separate from the thinker.¹ A thought is only the activity of the mind and the *result of that activity*.

III. *The Trustworthiness of the Reason.*

We have seen that three factors enter into the thinking process: the thinking ego, the sense images or memory images which are the material out of which the ego constructs thoughts, and the innate ideas which are the tools which the ego uses in the construction of thoughts. Now the simplest kind of a thought we call a *judgment*. A judgment is the action of the mind in *interpreting* sensations or mental states, and the result of that action. For example, my eye sees a red object and reports it to the brain. This red sensation is meaningless until the mind reacts to the stimulus and thinks: "It is red." It is this activity of the brain which we call a *judgment* (with of course the result of the activity). Now a judgment may or may not be true: that is, it may or may not correspond to external reality and the laws of the reason. How then may we be certain that any particular judgment is true?

We must here distinguish between two kinds of judgments. When my mind makes the judgment: "It is red," the judgment rests on two kinds of things. The first kind consists of certain kinds of judgments which are self-evidently true: judgments which carry with them their own stamp of certainty and truth. Judgments of this kind are ones such as: "every effect has a cause," and "my experience is actually taking place." These are the innate ideas above referred to. These are both universally true and necessary judgments of all mankind. They are called forth from the mind by every experience. We seldom think about them or realize that they are made, yet they are assumed as the foundations of all thought.

The other class of judgments which underlies the judgment "It is red," is the class of judgments based upon experience. If we have never seen red before, we will make no other judgment other than that we are experiencing a sensation that has this particular quality in it. If we are told that this quality

¹ In opposition to Platonic Realism and the Neo-Realism of to-day.

is red, the next time we see red we will make the judgment that the second sensation is like the first, and we will call it red. We thus see that experience is necessary in order to make this kind of a judgment. Now the possibility of error creeps in just here. Our judgment may be untrustworthy from several causes. First, a judgment may be false when the mind is not working normally. The brain may be diseased or abnormal through drugs or intoxicating liquor. False judgments are probable under such conditions. Second, the external conditions may be abnormal. For example a red object under a mercury vapor lamp appears blue. Third, when the mind lacks a knowledge of all the facts connected with a given experience, a false judgment may be made. An uneducated man would say that the sun goes round the earth, because he lacks the knowledge of all the facts connected with the earth's movement. In the fourth place a judgment may be false when the mind does not obey the laws of logic and falls into what are called logical *fallacies*.

But when is a judgment trustworthy? It is trustworthy when the mind avoids all these sources of error. A true judgment is one which every person must make when confronted by the same facts and he obeys the laws of reasoning laid down above. It is a *forced* activity of the mind. That is, if he judges at all, he *must* judge in a certain way under certain given conditions. It is this *must* that renders judgments trustworthy.

A caution must be expressed at this point. Errors can be readily detected in simple judgments, but in conceptual reasoning it is more difficult to eliminate error. Conceptual reasoning is the process of making judgments about previously made judgments. It consists in thinking about judgments previously made and making other judgments about these former judgments which have been stored in the mind as memories. We call this "drawing an inference" and most thought is at least partly of this kind. The caution to be observed is this. If an error is made in the basic judgments, every other judgment built on these will be false. We must always be very careful to check over and over again the judgments which we have made before we draw inferences from them. The farther we

get away from judgments based directly on experience, the more likely are they to be in error, for the possibilities of error are increased. But if care is exercised in checking the process of reasoning it is possible to trust the reasoning processes in all ordinary circumstances. It is largely because man cannot be omniscient that mistakes in reasoning occur, and that science is constantly revising its findings in the light of the discovery of new facts. Thus truth while absolute and universally applicable, is difficult of attainment, and often seems to involve contradictions with other known truth. There is not one truth for science and another for religion. If a thing is true in science it is true in religion. The difficulty arises from the fact that what is often considered to be discovered *truth*, is only *theory* built up without knowledge of all the facts. On the whole, if we proceed with caution, we see that the reason is fairly trustworthy. It is absolutely trustworthy if we can be sure we have all the facts and obey the laws governing the reasoning process.

IV. *The Scope of the Reason.*

We have considered the trustworthiness of the reason, and must now consider further what is the scope of the reason, so that we may definitely fix the limits within which the reason must conduct its researches if it is to be a trustworthy guide. In the first place there are some things which the reason cannot do, and which if it attempts to do it can only deal with in an untrustworthy manner. The mind possesses the power of *imagination*, which is the power of creating original mental images and hypotheses with slight or no basis in external reality. Now this power of the mind when properly controlled is a valuable servant and often enables the mind to make valuable discoveries. A shrewd guess, or a "hunch," made entirely independent of evidence, sometimes when afterwards tested by the facts of external reality, proves to be the actual truth. Many of the most valuable discoveries of science have been made in this manner. Hypotheses of this kind, however, must never be confused with proved truth. It must never be claimed that such hypotheses are facts until they have

been thoroughly tested and proved true by comparing them with the evidence. Moreover when the mind is not working inductively and begins to fashion a structure made of original mental images, it is proceeding in an untrustworthy manner. Constant comparison with the facts of reality must be made if the conclusions of the mind in such a case are to have any value. This is a very important point and one often ignored by otherwise great reasoners. There seems to be a natural tendency of the human mind to regard the children of the imagination as real things, having actual reality in the external world, instead of being as they are only the fictions of the mind, having no existence apart from the mind that creates them. A great school of philosophy, Hegelianism, was founded on the basis that whatever can be thought of or imagined has actual independent existence in the realm of being. We must erect a barrier across this avenue of the mind, and demand that the reason present the passport of *correspondence with external reality*, when it returns from wandering down this path, laden with a hypothesis which it insists we accept as truth.

Then there is another avenue of the reason on which we must erect a barrier, and this is the path which we call *a priori reasoning*. This is the faculty which the mind has of deciding what must be true by deduction from a known, or necessary truth. Here again there is constant danger that what we have assumed to be a necessary truth may be only a fiction of the imagination, or a truth which depends upon contingent evidence. The results of this kind of reasoning must also constantly be tested by external reality, if they are to be trustworthy.

Another point which must be carefully watched if we are to confine our mental processes within proper limits, is the constant tendency of the mind to draw conclusions from insufficient evidence. There are some things which are beyond the realm of reason, for there is no data or insufficient data from which to reason about them. A person, for example, who attempts to reason about the occupation of the saints in heaven is dealing with a subject beyond the legitimate scope of the reason, for there is no evidence outside the Bible on the subject. We have no right to insist that our opinions must be

accepted by others when they are based on insufficient evidence.

There is one more thing which must be constantly guarded against if we are to reason correctly, and that is the coloring which our emotions give to our reasoning processes. A man who hates a certain thing will never be able to reason about it in an unprejudiced manner. The hate of his heart will be certain to creep into his argument somewhere and prevent him from telling the whole truth and nothing but the truth. If the Bible doctrine of sin is true, man's nature is so warped by sin that his reasoning processes are constantly hindered from working in a normal manner. We must constantly guard the reasoning processes from false conclusions drawn from arguments tinged with these prejudices and evil desires.

However with these limitations and imperfections guarded against there remains a wide scope of activity for the mind. The mind can take all the evidence which comes to us through the senses and reason about it, building up a splendid structure of logical truth. It has a right to take these facts which come to us through the senses and use them as stepping stones into the realm of cause lying back of them. The mind becomes the judge of evidence presented to the mind in support of the giving to man from God of a supernatural revelation. If the mind, however, after weighing this evidence decides that such a revelation has been given to man, then it has no right to set itself up as a judge to decide what things embodied in this revelation are reasonable, for in the nature of things, if there has been a revelation from God, it will concern those things which cannot be discovered by the unaided human reason. Since the mind has no actual experience with things which do not come to it through the senses, it has no right to deny truth which comes through revelation from a realm where sense perception is impossible. In regard to revelation, the legitimate sphere of the human reason is to investigate the evidence in support of such revelation and then to decide as to the meaning of that revelation.

Open

CHAPTER II.

THE EXTERNAL UNIVERSE.

Having shown that there is a solid foundation in reality beneath the reasoning powers of the mind, we are now in a position to advance over the bridge of cause which we have erected, to determine the *nature* of the *cause* back of the sensations which we found in the last chapter are constantly entering the mind and being transmuted into knowledge. We found in the last chapter that the position of agnosticism which says that it is impossible to know the nature of the cause back of our sensations was untenable for cause is a necessary idea of the mind and is therefore valid as revealing the reality of the universe. We are forced to conclude, therefore, that when we examine the qualities of the sensations entering our minds, we are really examining the qualities of the cause which produces them, or the qualities produced by the cause, if that cause is active, and that we can in this manner know partially at least the nature of this cause back of our sensations. We must then first examine the qualities of our own minds, and then the qualities of the sensations entering our minds, and so endeavor to arrive at a partial knowledge of the cause not ourselves back of our sensations. But before we ourselves advance along this pathway we must examine the principal main types of explanations of this cause which have been made in the past.

I. *Materialism.*

One of these explanations is the theory which we call *materialism*. This theory holds that the mind is only the epiphenomenon of matter, having no real existence apart from matter, and that the only thing that exists in the universe is matter working under eternal laws inherent in it. It holds that the

chemical changes wrought in the brain throw off a sort of effluvium which we call consciousness, but that as soon as the brain ceases to function, consciousness vanishes forever. According to this theory not only is the mind of man nothing apart from matter, but matter itself is eternal and therefore had no creator or beginning in time. There is therefore no God or spiritual substance back of matter or apart from it. The theory holds that matter gradually by the force of gravitation has been collected into the present universe and into the present forms by a process which we call evolution. The nature of matter and also evolution will be discussed subsequently, but assuming the existence of matter as material substance let us examine the doctrine of materialism.

The first part of our task, namely proving that the mind is a spirit having an existence apart from the brain, has been done in the previous chapter, and if the reasoning on this point is valid, the principal thesis of materialism falls to the ground, and matter is not the only reality in the universe. We must now consider the claim that matter is eternal.

Fifty years ago, or even twenty-five years ago, this claim could be maintained with a fair show of plausibility, for it was one of the points on which there was little direct scientific evidence, and one man's opinion was as good as another's. Within the last decade, however, facts have been discovered in physics and chemistry which make it impossible longer to claim that matter in its present form of a group of eighty-three or more elements has always existed. I refer to the discoveries in the line of radio-activity. It has been discovered that radio-active elements, while they have all the properties of ordinary elements, are nevertheless undergoing a constant process of decomposition, and that in the process they break up into other elements. For example, the element called *uranium*, in decomposing, gives off an atom of the element helium, and after three of these atoms of helium have been given off, the substance remaining is an entirely different element called *radium*. The atomic weight of radium is approximately 238.5. Radium likewise decomposes and in the process gives off helium atoms and certain rays some of which are called X-rays. The "life" of radium has been variously estimated at from 2,500 years to

200,000 years, but though these estimates differ widely, they agree in the fact that radium is constantly breaking up and that these atoms, if not others, are undergoing a process of change which is *degeneration* and not *evolution*. The question that immediately comes to mind is this: how did these elements attain their present constitution in opposition to forces tending to cause them to degenerate? There is no natural law now acting which could have brought them to this stage, and all the forces now acting are forces which are *tearing down* these elements, and not building them up. After radium has gone through a sufficient process of disintegration, the substance left is the element lead. These facts certainly point directly against the theory that matter is eternal and indicate that at some time in the past something happened to them which must have corresponded very closely to what the Bible calls creation.

Then there is another striking line of evidence which points directly to there having been a creation at some time in the past. One of the greatest discoveries of science was the law of the conservation of energy. This law states that energy is neither being made nor destroyed, that there has been a constant supply of energy since there has been a universe, and that though energy changes its forms it is never lost. All of the forms which energy takes are different from each other, but each form is capable of being changed into any other form, while in the process of change, no energy is either made or destroyed.

There is a curious fact connected with this. All the energy which is in our world to-day can be traced to the sun as its source. And though the processes of nature are constantly changing this energy into various other forms, they all tend eventually to become changed back into heat, though some forms, such as the energy stored up through chemical affinity, may be relatively fixed for indefinite periods of time. The energy stored up in the matter of the earth by the forces of gravitation and chemical affinity remains stable indefinitely unless released through the action of some external force. All the rest of the energy eventually becomes energy of radiation, and usually in the form of heat is radiated into space, from which it never returns. It does not return to our sun from whence

it came originally, nor does it go to other suns or other stars. It is dissipated through space, tending to reduce the whole universe to the same temperature, though space is so vast in proportion to the matter of the universe that the whole temperature of the universe is not appreciably affected by radiation from the different suns in it.

Now since we know that energy is neither created nor destroyed by any processes which are now going on in the universe, it follows that our sun and other suns of the universe must have been *made* at some definite time in the past, when their store of heat was given to them. The simplest explanation would be to say that they were created by the fiat of an Almighty God, but that explanation is ruled out by science, and theories are put forth to account for the existence of the present universe in its present form. These theories, however, as we shall see, only push the problem further back into time, and do not account for the ultimate origin of either matter or energy.

The first of these theories is called the Nebular Hypothesis. According to it the matter of the universe was originally spread out in a vast nebular mass with each particle of matter separated and relatively distant from all other particles and in a state of relatively permanent equilibrium. Eventually this equilibrium became disturbed in some way, and these particles were gradually attracted to each other by the force of gravitation until eventually the pressure generated heat and the suns came into existence. Small masses of matter became separated from the main mass and the planets came into existence until at last the universe assumed the present form as soon as the planets had cooled sufficiently to permit life to exist in the world. This theory is not now widely held in scientific circles, but suppose it were true, what then? It does not account for the original condition of matter in the form of nebulae. How did these particles of matter ever become scattered throughout the universe in opposition to an eternally acting force which we call gravitation? Or if in some mysterious manner that happened, why were not these particles of matter pulled so tightly together ages ago that all the heat was radiated into space and the whole universe reduced to a dead level of temperature? In that case there would now be no hot suns. Remember that if there

has been no ultimate creation of matter and energy, both must be assumed to be eternal, so that a few billion years more or less would make no difference in the life of the universe. Since energy could not be created, it would necessarily follow that the sun and other suns would have eventually radiated all their heat and the whole universe been reduced to the same level of temperature.

A recent theory of the universe seems to evade this problem. Astronomy tells us that there are innumerable dead suns scattered through space, and that there are other masses of matter in the form of *nebulæ*, in addition to the sun, which are visible as stars in the sky. Some of these *nebulæ* are over 800,000,000 light-years distant from us. That is it takes light travelling at the rate of 186,000 miles per second, 800,000,000 years to reach us. Now according to this recent theory some of these dead suns, travelling at a speed so swift that it is impossible for us to comprehend it, collide with other suns, and the heat generated by the collision is so great that the matter in these suns is all turned to gases incredibly hot and expanded. These gases gradually in cooling form the blazing suns of the universe, and as they cool still more, form other dead suns, until at last they collide again with other suns and the same process is repeated once more. This happens over and over through eternity and is said to account for the universe in its present form without positing a beginning.

Now this is all very plausible at first sight. The incredible speed at which the suns travel, the infinite time involved, and the immense total of energy transformed in the process all lend plausibility to the theory. There is one fatal difficulty connected with the theory as a theory to explain the whole universe. It is contrary to the Law of the Conservation of Energy. This does not appear at first because of the immense factors involved, but careful examination will show that what the theory assumes when it attempts to account for the universe without positing a beginning in time is to assume the validity of perpetual motion, a notion long ago discredited in scientific circles. Remember it is the energy of motion which at the time of the collision is transformed into heat. The collision does not create energy, it simply transforms it. After it is

transformed, it no longer exists in the first form as energy of motion, and the speed of these suns through space is checked, never to be resumed. The heat is then radiated and the energy eventually lost to that sun. The heat is dissipated in space and becomes unavailable to any of the other suns. Of course another sun may collide with this stationary or relatively stationary sun, and the process be repeated, but eventually, when we are dealing with infinite time, all possible collisions will have taken place and the universe reduced to motionless dead matter in stable equilibrium in space through the equal gravitational attraction of all the other masses of matter in the universe, or else held in motion as is our earth, by the gravitational attraction of sun, yet under such circumstances that collision with other bodies is impossible. In either case the heat will all eventually be radiated and matter cooled to the same temperature as the rest of space. This result has not yet taken place in the universe so that we cannot see the culmination of the process, yet no other result is possible according to the Law of the Conservation of Energy. But if such a result must occur in the future, unless there is intervention from without by a personal God, there must have been a beginning in the past of the whole process, and the only kind of a beginning possible is Creation by an omnipotent personal God.

Another fallacy in materialism is in motion itself. It is popular to suppose that motion has been eternal, and if the theory examined in the previous paragraph were true, it would be difficult to prove the contrary. But since the energy of motion will all or nearly all eventually be transformed into heat and the heat radiated into space, the question cannot be escaped as to how motion first started? Motion, the physicists tell us, cannot be started by itself, but must be started by some cause external to the moving object. An indefinite number of moving objects might start other objects in motion, but that would only press the problem of the first origin of motion in the universe back further into time. However, a few billion years more or less makes no difference when we deal with infinite time, and the ultimate origin of motion cannot be accounted for in any other way than by positing an eternal, self-

existing, omnipotent, personal God back of all the processes of the universe. If that be true, materialism is false.

II. *Pantheism.*

The second explanation that has been offered of the universe is that which we call *pantheism*. The literal meaning of the word is "all God." That is to say, pantheism is the theory that says that all that exists is God, and that He is the sum total of everything that exists, so that God has no existence apart from the things, including man, in the universe. The usual form of this theory denies the personality of God, though in some forms of the theory it is held that God comes to consciousness of Himself in man. According to this theory God is only a blind, unreasoning force, or as some put it, a great universal Will, constantly striving upward, and at last coming to consciousness in man. Pantheism has an especial appeal to many minds because it stresses the immanence of God in the universe. God, to such people, is not only the ever-present God, but He is the ever-acting God, and all-comprehensive. We see the flowers blooming, says the pantheist, and hear the birds singing, watch the water pouring over the water-fall and hear the roaring of the breakers on the shore of the sea, and see God in it all. They think of God as the all-embracing, brooding Spirit that not only is *in* all life, but that is all life, of whom we are a part, separated for a time just as a drop of water is separated from the ocean, yet is a part of the ocean and will eventually be swallowed up again in the ocean. As for man, he comes forth out of God for a time, plays his little drama of life, and then goes back into the vast reservoir of Being, that is God.

The varieties of pantheism are almost numberless and to attempt a full discussion and criticism of each would take volumes. They extend all the way from the nature-pantheism of Hinduism, where Brahma is the infinite substance or God that manifests itself in all nature, to the intellectual pantheism of Hegel, with whom the Absolute is pure Thought, and who insisted that thought is being, so that whatever can be thought of must exist. In Hegel's system, the most gigantic structure

of thought the mind has ever produced, the Absolute starts with pure Being, and by a series of contraries which resolve themselves into a synthesis, this concept of pure Being evolves itself from abstract concepts into concrete realities, coming to consciousness in man through a long process of evolution. But though there is infinite variety in the different systems of pantheism, they all have certain general features fundamental to them all which enable us to treat them as a generic class, without necessitating the refutation of each individual theory.

In the first place, in all varieties of pantheism, the human individual is only a part of the Infinite, and whatever apparent individuality he has is only apparent. In reality he is only a part and an infinitesimally small part of God. Now here is a point where we can come to grips with pantheism at once. This is an assumption on the part of pantheism that can never be proved, and which is contradicted by the plainest facts of consciousness. Nothing is more certainly a fact of consciousness than the certainty that we are *ourselves*, as distinct from all other individuals, and as distinct from the sensations which come to us from the external world. We *know*, and this knowledge is *immediate*, a part of every man's soul, that we are persons, and that we are distinct from every other person or thing in the universe. To assert the contrary is to assert a point that is disproved by every man's own self-consciousness. Pantheism has never given us one bit of *evidence* in support of the assertion that we are a part of God. It is a pure assumption, absolutely ungrounded in evidence and directly contradicted by consciousness. It alone is sufficient to overthrow pantheism as a theory of the universe.

A second common feature of all pantheism is the denial of any real individual personality of God apart from the consciousness of man which of course according to pantheism is a part of God. God, however, according to this theory, has no separate personality. Now a cause must be adequate to produce the observed effect. Personality exists as a known fact in the world. How could personality in man develop from impersonal spirit? How could conscious man develop from unconscious spirit? The cause would by no stretch of the imagination be adequate to produce the observed effect. Since there

is personality in the world, there must be a personal God as its cause. Only consciousness could have produced or created consciousness in man. It is therefore impossible to suppose that human persons could exist without a personal Creator back of them.

The third common feature of all pantheism is the identification of human beings with the external universe, and to say that both are all the God there is. The oneness of Being is the thing emphasized. Here again we are in direct conflict with the testimony of consciousness. If there is anything that my consciousness tells me more definitely than the fact that I am distinct from other individuals and God, it is that I am separate and distinct from the sensations which come into my mind from the external world. I *know* that I am not the cause of the sensations and that these sensations come to me from without, so that I am not identical with them. These facts of consciousness stand as immovable bars to any theory of pantheism as an explanation of the universe. While the theory is still held in certain popular religious circles, it is a theory which is essentially bankrupt. No theory which contradicts consciousness can long hold the mind of man under its thrall.

III. *Theism.*

We come next to *theism*, which is the doctrine that explains the universe as the product of an omnipotent personal God, who exists transcendentally from the universe itself. Theism at once divides itself into two principal classes, depending on whether or not it is held that the external universe has a permanent, abiding character, which we may for want of a better term call *matter*, a substance disparate from the energy of God and more or less independent of Him, under the control of what are called the forces of nature or natural laws, or in theological language, *second causes*.

Dualism.

The first of these two classes we may call *dualism*. Dualism in the sense in which we are using the term, is the doctrine

which holds to the real existence of a substance called matter, non-spiritual in its essence, existing more or less independent of God, and under the control and government of second causes, the natural laws of the universe. Dualism is again divided into two main classes, depending on whether God is thought of as immanent in matter or not. That is, depending on whether God is thought of as a God who has created the universe and left it alone, or whether He is thought of as being constantly in and under the operation of the second causes, controlling them and guiding their operation, and working out a definite plan in the universe.

Deism.

The first of these two classes of dualism is called *deism*. This is the doctrine that God created the world either (a) as a finished product, such as we have now around us, or (b) as a mass of matter which evolved into the present universe through the natural laws ordained by God. Deism denies the fact of God's ever having intervened in the universe since it was first created, and believes that miracles or divine revelation of God have never occurred in any supernatural way. According to this theory God has limited Himself by ordaining the second causes which actually control the running of the universe, so that He has for practical purposes abdicated the throne of the universe. Deism has been represented in the figure of a jeweler and a clock. The jeweler makes a clock, winds it up and sets it going, and then leaves it alone to run by itself. If we could imagine that the winding of the clock could make it run forever, we would have very much the conception of what the deist thinks God has done to the universe—wound the universe up, and set it going, leaving it to take care of itself, under the control of the second causes, the laws of nature. In criticism of the theory there is little we will say at the present time. The whole subject will be discussed in Chapter V, and the arguments there brought forward in support of the doctrine of supernaturalism are directed against this theory in particular. Historically the deists were a group of philosophical thinkers who believed in direct creation but denied divine

intervention in the universe after it was created. This view is no longer held to-day, but the belief in evolution as it is commonly held assumes the same position as the deists in regard to the non-intervention of God in the universe, and such men are to-day the practical successors of the deists and should be called by that name. This whole doctrine will be refuted in Chapter V.

Christian Realism.

The other division of dualism may be called *Christian Realism*. This is the doctrine which holds that God is not only transcendent but that he is also immanent in matter. The Christian realist believes that God has created matter, endowed it with certain properties, and placed it under certain natural laws which we call second causes. However, He does not leave it alone to work out its whole course, as the deist holds, but is constantly present everywhere in the universe, governing and controlling the operation of these natural laws. He is an ever-present God, constantly watching over His creation, and superintending its activities. The Christian realist also holds that God not only has the power to intervene in the world of second causes, but that He does intervene, both by an over-ruling Providence, and by a direct supernatural manifestation of His power in the performance of miracles such as the incarnation and resurrection of God's Son, Jesus Christ, our Saviour, and in the giving of a special revelation which is found in the Scriptures of the Old and New Testaments. (Some realists who believe in the immanence of God, do not believe in the supernatural intervention of God in the universe, and should be classed with the deists in this respect.) The view of Christian realism is the view commonly held in Christian churches. The ordinary Christian realist bases his belief in the reality of matter as a non-spiritual substance on what is called the common sense view of the universe. That is, he usually makes little or no attempt to work out a metaphysics, but accepts the testimony of his senses as to the reality and actuality of an extended, solid world, in a universe of space. He finds that his view is not contradicted by the Bible, and

therefore bases his Christianity on this view of the universe. The vast majority of Christians either consciously or unconsciously take this view of the universe.

Personal Pluralistic Idealism.

The second main division of theism, in opposition to dualism, is called *personal pluralistic idealism*. The position of this group of thinkers is somewhat as follows. They believe in a *personal God*, who has created human beings, and who has created the external universe, but they do not believe that this external universe is composed of a hard, disparate substance which the realists call *matter*. On the contrary, they regard what is commonly called *matter* as a manifestation of the energy of God's nature. The modern physicist tells us that the atom is composed of positive and negative electrons which are apparently pure energy. The personal pluralistic idealist feels that this energy cannot exist apart from the power of God, so he regards it as the manifestation of the activity, or energy of God's nature. The sum-total of all such energy is not God, however, as the pantheist holds, for God is transcendent as well as immanent in His universe. Like the realist, he regards space as a reality, but not as a *tertium quid* that limits both God and matter, or as something that contains God, and in which God exists, but on the contrary he regards space as the necessary mode of God's thoughts, just as space is the necessary mode of our thinking. When we think, we think in space and time forms, but the reason we see a particular object in a particular way, is because God thinks space in a way to correspond to the way in which the object appears to us. The special point of difference between personal pluralistic idealists and realists is in regard to second causes. Instead of regarding second causes as forces which God has constituted independent of Himself, so that these natural forces govern and control the universe, making it necessary for God to interpose in their working in order to perform a miracle, the personal pluralistic idealist denies the existence of these second causes, and regards what we call natural laws as only the uniform way in which God acts. The reason these laws

can be depended upon by science is then because God is a rational God who sees the end from the beginning, and does not have to change His mind. A miracle in such a case would be a change in the uniform way in which God habitually acts. Not, of course, an accidental change, but a purposed change, known and planned from all eternity. The natural forces of nature would be, then, the direct manifestation of the activity of God, constant because God never changes his mind.

According to this view, finite spirits are created beings, made in the image of God, with the essential characteristics of His nature. They are not a part of God, and yet they are spirits just as He is a Spirit, but they are finite while He is Infinite. They are separate from God in personality, but not independent of His control. They live their own lives, as responsible, rational beings, but God hedges their pathways about in such a manner that while they act in accordance with their natures, their own actions are all known and included in God's plan and purpose.

The higher animals, and in a descending scale, the lower forms of life, are what according to this view we may call *partial selves*. They are not entirely separate ontological entities, but are included in the consciousness of God. They are, so to speak, on the periphery of His consciousness. They have not been endowed by God with self-conscious personality, and so remain included in His consciousness.

Such, in brief is the view of the personal, pluralistic idealists. They are called by this name because they believe in a personal God, a plurality of finite created spirits and entities in the external universe, and in the spiritual or energetic nature of the substance which we commonly call matter. It is impossible to discuss the evidence and arguments in support of this view, but it will be seen at a glance that it is in perfect harmony with the Bible, though it is not claimed that the Bible directly teaches either this view or that of the Christian realists. It teaches a real creation, such as Genesis declares occurred, and does not contradict the Bible in respect to the doctrines taught therein. It is sometimes charged by its opponents that this view tends toward pantheism, but the contrary

is the case. Its belief in the personality of God as distinct from the personality of man, the fact that God is regarded as transcendent as well as immanent in the created universe, and the fact that man and the universe are not identified, render this view the diametrical opposite of pantheism.

Either Christian realism or personal pluralistic idealism is in harmony with the Bible, but the Bible directly teaches neither theory. The arguments advanced in the following chapter for theism will apply to both of these types. In that chapter the reasons why it is necessary to believe that *God* is the cause of the sensations which the mind is constantly experiencing in the brain, and also why we are forced to believe in the existence of a personal God, such as all advocates of theism believe in, are stated. If the personal pluralistic idealists are correct, then God is the *immediate* cause of these sensations in our brains, for the sensations are the manifestation of his energy in matter. If, on the other hand, dualism is correct, then second causes interpose between God and the sensations in the brain. But in either case it is necessary to postulate God as the ultimate cause of these sensations. The position taken in the following chapter will be a defense of theism in the broad sense.

The three theories of the universe advanced above, materialism, pantheism, and theism, are the principal types of explanations of the universe. Atheism is not an explanation of the universe, but a denial that God exists. It falls therefore into the class of materialism. Agnosticism simply declares that the ultimate explanation of the universe cannot be given, and therefore is not an attempt to explain the universe. That position was refuted in Chapter I. For the sake of completeness two other types of explanation might be mentioned, polytheism and pluralism. The first of these has been widely held by uncivilized tribes, and is the belief in many gods having separate spheres of power and influence. The unity of the universe and modern science have offered complete refutation for any such belief in divided powers. The same arguments apply against pluralism, which is the theory that the universe is composed of separate and independent entities.

Such a theory is simply polytheism reduced to the nth degree, for it would insist that the whole universe is composed of these minute and independent "reals." The unity of the universe is a refutation of this.

CHAPTER III.

THE REASONS WHY WE MUST BELIEVE IN GOD.

The Causal Argument.

Our starting point in this discussion is in our own souls. As we saw in the first chapter, we have reality in our own souls. We *know* that *we* exist. We cannot rationally doubt that fact, for the knowledge is immediate and carries with it its own certificate of certainty. From this the next step is inescapable. The fact is almost forced upon us that we are not self-caused. We know that we did not produce our own souls. This immediately brings with it the correlative truth that we must have been caused by someone other than ourselves who must have had sufficient power to produce our souls, which are the observed effect. Who is this person or impersonal cause not ourselves who has produced us? Either we were caused by a personal agency or by an agency that was not personal. There is no other alternative. Here we appeal to the axiomatic truth of the reason, that the cause must be adequate to produce the observed effect. How could that which is not personal produce that which is of a higher category, personality? How could that which neither thinks, wills or feels, produce that which thinks, wills and feels? How could lifeless matter ever by any chance grouping of the particles produce that which is not matter? Or how could impersonal spirit, with no self-consciousness, and consequently no purpose, ever produce that which is self-conscious and which shows the result of purpose? To appeal to intellectual shibboleths such as "evolution," to account for the existence of the human soul, is to use big words without ideas back of them. For if evolution were true it would be only the *description of a process* by which things have come to be what they are now. It is not and cannot be

an active *cause*, capable of producing the things themselves or the upward striving which evolution describes. If the evolution theory be true, it would only point to personality back of the process, underlying it and guiding it to the high end in the production of man as the climax of the whole process. When we describe how a thing happens or how it is produced, we do not account for the production of the thing itself. *That* demands a cause adequate to produce the observed effect. There is only one answer to the questions which we have raised, and that answer is that the cause which has produced us must be a thinking, willing, feeling person with power adequate to bring us into existence.

As we look about us, we see other persons, like ourselves, having in common with us, the attributes of intellect, sensibility and will. The similarity of their natures to ours suggests a common cause. They too must be caused by a person such as we have described.

The processes of birth are not sufficient to account for our existence, for physiology tells us that the body of the mother, while it supplies food to the embryo, apparently has no active part in formation and growth of the tiny human body that is being formed in the womb, much less of the soul in that body itself. All the human body does is to transmit life *which it has not itself produced!* Whether the soul of the new individual is directly created at birth or whether it is handed down from the parents with life itself, in neither case are the parents in any way the actual *cause* of the soul's existence, for they are only the mediums by which the soul is brought to consciousness. The only possible conclusion is that the human parents are not real causes which have produced the new individual. The development of the embryo is indeed a marvelous thing, and the more we study it the more marvelous it becomes. Is it possible that the union of two microscopic cells which in no way resemble the human body, can actually produce the human body? Certainly the cause is not adequate to produce the observed effect. Those tiny germ cells which have no self-consciousness can never by any stretch of the imagination be a cause adequate to produce the observed effect of the adult man! We look into our bodies and see the results of a power which

we are not responsible for, constantly rebuilding our tissues. We call it life, or the vital forces, but are not these in reality only words behind which to hide our ignorance? Is life intelligent? Are these vital forces creatures which think and will and feel? There is only one answer. *They are the manifestation of a power back of them which does think and will and feel*, for unless that be the case we would have no power adequate to produce the observed effect, of intellect, feeling and will.

We have completed our first link in the chain of proof for the existence of God. We see that there must exist a Person with intellect, sensibility and will, like ourselves, having at least these qualities, and with a power adequate to produce the observed effect of intellect, feeling and will, in the world of finite spirits like ourselves. We are now ready to advance another step and forge another link of the chain of proof that God exists.

We saw in the last chapters that there is something else besides our own selves and other selves like us. There is the great body of sensations which comes to us from without ourselves. Now it makes little difference whether these sensations inhere in real matter as such or not. In any case they must be grounded in a cause adequate to produce them. Suppose we assume that these sensations are inherent in real matter, which has an existence as a disparate substance separate from God. In Chapter II we called attention to the discoveries in the line of radio-activity, tending to show that the atoms are manufactured articles, and also to the fact that the Law of the Conservation of Energy points to there having been a creation at some time in the past, either of the universe as it is now or of the particles of matter which compose it, because of the fact that all the energy of the universe tends to become changed into heat and to be dissipated in space by radiation, reducing the whole universe to the same temperature. These facts from astronomy and physics demand an adequate cause. The only possible cause which could do that is a thinking mind, having power adequate to create the vast universe. As far as the telescope can reach there are suns and still other suns and nebulae. Probably still more distant

stars will be discovered in the future, while beyond the farthest that the telescope can reach will be still undiscovered suns and nebulae. When we think of the Mind and Power that must have planned and executed this vast universe, and of the power that controls its activity, our intellects stagger in the attempt to imagine the magnitude of these effects which we see. If the Cause which has produced these effects is not Infinite, it is at least so nearly so that it can make no difference to us in any attempt to fathom its depths!

But let us see what the sensations that are constantly entering our minds tell us about the cause behind them. In the first place the cause of these sensations must have *intellect*, and the intellect must be of the same *kind* as our own, for the stream of sensations is intelligible. It is possible for men to find a meaning in all the things of nature. Let us take an illustration. I go into an art gallery and behold a great picture. The picture is intelligible to me because it is the expression of the artist's thoughts. I can understand it, and therefore I know that the artist who painted the picture must have the same kind of a mind as mine. In the same way I look at the surrounding landscape and because I can understand it and see its meaning, I know that the Cause which produced it and the Mind that planned it were of the same kind of intelligence as my own. All the efforts of science are made because every scientist knows he will find nothing irrational in nature. It must all be the expression of a mind which is rational in all its thoughts.

The Argument from the Existence of Order in the Universe.

The fact that there is order and law in the sensations which assail us from without, points to an Intellect back of them. We find law and order in our own minds, and when we find the same thing in the sensations that enter our minds from without, we can only conclude that there is mind back of them. The very uniformity of nature is conclusive evidence of intellect in the cause back of nature. The fact that nature obeys the laws of geometry, that there is an absolute scale in music, that all the so-called laws of nature are apparently universal in

their application, all point to intelligence in the Cause which has produced them.

The Argument from Design.

Another proof that there is a thinking person back of the sensations, is the fact that we see plan and purpose throughout nature. Purpose is a distinctive characteristic of our own minds, and when we see a world controlled by purpose, we can only conclude that it is the manifestation of a Cause which is capable of purposeful thinking. The fact, for example, that all different kinds of liquids, when they crystallize form different but regular shapes of crystals, is a clear indication of plan and design. What shall we say, for example, of the fact that water when it freezes contracts almost up to the freezing point, and then begins to expand? Were it not so, the lakes would freeze to the bottom, all fish would perish, and a real glacial period would envelop the Arctic and Temperate zones. Is not that the evidence of plan and purpose? The biological fact that cells divide according to certain definite laws, is another clear indication of plan and purpose. The further fact that the cells of different species always form the same species, in all the processes of cell division, is an added proof of design. All the wonderful adaptation of life to the world, and the working together of rain and sunlight and soil and air, in the production of food suitable to sustain life, is one of the most powerful proofs of design in the external universe.

The World as Sensibility.

The second characteristic of personality as we see it in our souls, is *feeling* or *sensibility*. Man is not only a creature of thought but also a creature of emotion. Pain and pleasure are very real states of the soul. We are able to love others in the highest sense of the word. Beauty and grandeur in nature and art arouse corresponding feelings in our own souls. A beautiful sunset, painting the western sky with all manner of tints and shades of color, certainly is not a chance happening.

The separation of the different colors of the rainbow through refracted light; the fact that there is never lack of harmony in the colors of nature, but that they are always blended perfectly, all point to a personality back of them, capable not only of conceiving them, but also capable of enjoying them. The music of the birds and of the waterfall, the purling of the brook, the awful majesty of the storm, the bursting of the petals of the rose, the delicate scent of the violet, are certainly indications that their Cause is capable of emotion covering the whole gamut of human emotion in its best phases. The laws of music and the diatonic scale itself point distinctly to a Cause that is capable of appreciating and even of creating that which makes music possible. The musician does not create his music; he merely manipulates the laws of music which are inherent in music itself.

The World as Will.

Perhaps the most fundamental faculty of the human soul is that of *will*. All our activities and bodily exertions are the expression of acts of will of our minds. All conceptual thinking is fundamentally an act of the will. All purposeful acts of the mind are acts of will. We may say that one of the characteristics of will is motion. All our acts of will either result in or tend to result in motion. When we look at nature we see motion everywhere. At the first glance the summer landscape may seem motionless, but the closer we look the more we are struck with the fact that there is motion everywhere. Not only is the air around us always in motion, waving the grass in the field, the leaves on the tree, and moving the clouds of the heavens across the sky, but there are a myriad of little animals and insects around us. And the deeper we look the more motion do we see. In every plant and tree there is a constant circulation going on, and a constant process of growth and decay. It is not only in the living world that we see motion, however. The very hills themselves are changing. The rocks are corroding and every rain is washing away great quantities of soil. But we must look still deeper than that to see the wonders of motion. The very particles of matter

composing the hills are in constant motion, according to the latest discoveries of the physicist. They tell us that the atom itself is composed of positively electrified particles of the mass of the hydrogen atom, and of negative electrons $\frac{1}{1780}$ of the weight of the hydrogen atom. According to the latest theories of the structure of the atom, these particles are in constant vibration or motion. Thus we see that everywhere in nature there is motion. The vast suns hurtling through space all tell us that motion is everywhere in the universe.

Now when we start to think, motion is produced, and motion is almost the very symbol of the activity of our wills. Is there not then a strong likelihood that the motion which we see everywhere in nature is likewise the symbol of a mighty Will manifesting itself throughout the universe? The very inertia of matter itself seems indicative of will producing that inertia. The force of gravitation acts as though it were energized by a mighty Will. All the other forces of nature, such as chemical affinity, electricity and light and heat, act as if they were but the manifestation of a mighty Will energizing the whole universe. The fact that all forms of energy are interchangeable is further proof that they are but forms of the same mighty Will. If this be true then certainly there must be a Person back of the will, because this will is not expressing itself in purposeless, uncontrolled activity, but it is activity according to law and order, and as we have seen, law and order demand a thinking mind back of them.

The Unity of the Universe Points to One Author Only.

Perhaps one of the most conclusive proofs that the Universe has had an author, and that that author is a single Being, is the fact that everywhere in nature we find unity. The apparently complex character of the world at first seems to deny this, but when we examine more closely we see that this complexity is only apparent. The mighty suns whirling through space tell us that they are held in leash by the same mighty Hand. The forces of nature that so wonderfully control the activities of the Universe point to a single Master. The fact already mentioned that all the forms of energy are resolvable

into each other, certainly points to a single Will back of them. Most of all the recent discoveries in the construction of the atom marvelously point to a single Mind back of it all, while last, but not least, the fact that with all their differences, human beings are more nearly alike than they are different, certainly points to a common Maker. All these are conclusive arguments against any theory of Pluralism.

The Moral Argument.

The last argument which we shall touch upon, is the moral argument. While in a way this is a part of the Causal Argument, yet because it has a slightly different bearing at this point, we shall treat it separately. Man is a moral being. He is a creature not only of appetites and passions, but he is a creature also with standards of right and wrong, of justice and duty which make him a moral creature. Since he has a moral nature, it seems probable that the Cause which produced Him must likewise be moral in nature.

Is There a Conscience, and if So, What Is Its Nature?

At this point we are confronted with a question which must be satisfactorily answered before we can proceed further with this argument for the existence of God. The question is as to whether or not there is a power in the human soul called conscience, the universal possession of mankind. In many quarters to-day it is held that there is no such thing as a conscience universal to all mankind. It is claimed that the thing which we call conscience is purely a matter of education and environment, developed by society through long experience as to what is for the best interests of society, and imposed on the individual by social pressure and parental training. It is also claimed that moral standards are constantly changing so that what is wrong to-day may be right to-morrow, and what is right to-day may be wrong to-morrow. The out-lawing of the slave trade and the liquor traffic are quoted as examples of this tendency of standards to change with the passing of time. It is also claimed that there is no one standard of right and

wrong throughout the world, but that the standard varies with different races and different civilizations.

Much evidence is brought forward in support of this view, and at first glance the position seems almost impregnable. Yet before accepting it, let us notice its implications. If this view that there is no real conscience, universal to mankind and independent of environment, be true, our whole moral and religious fabric is undermined. If there is no such thing as conscience, there can be no such thing as real sin, for if there is no faculty of the mind which says: "I ought to do right," when it is made clear to the mind that a thing is right, then there can be no moral responsibility attached to wrong doing. In that case all permanency for ethics is gone and with it religion, for there can be no permanent claim upon the individual to worship God even if there be one, since there would be no such thing as permanent moral obligation. A mere glance at these implications is enough to make us cautious about accepting the theory of morals upon which they rest. What can we say in reply to this claim?

In the first place there is much about it that we can admit. It is true that early training and environment have a great influence upon the opinions and moral judgments which a man makes. It is likewise true that those actions which we call right actions, usually make for the ultimate good of society. It is true, moreover, that the moral standards of society are different in different countries, and that they change with the passing of years. We may admit all these things and still hold to our belief in the permanence of right and in the existence of a universal characteristic of the mind which we call conscience.

There are a number of misconceptions as to what is meant by saying that every man has a conscience. It is not meant that every one at birth has an infallible guide that always enables him to discern whether a thing is right or wrong, and which, like a blood-hound, always points to that which is eternally right. It is not meant that this faculty is independent of environment and education, enabling a man invariably to pick out a course of action which will be right always and forever. It is not meant that the mind has a faculty which

possesses an absolute and invariable ability to discern the rightness or wrongness of any course of action which may be presented to it. All history would disprove the existence of such a quality of the mind. Yet it is such a faculty that most objectors have in mind when they oppose the belief in a universal conscience, and it is their opposition to such a straw man that lends plausibility to their arguments.

What is meant, however, by the statement that conscience is universal with all mankind, is that there is a certain characteristic innate in the mind which enables a person who has reached the age of reasoning ability, to make a judgment as to the rightness or wrongness of any course of action which may be presented to the mind. Whenever any course of action is presented to the mind, the mind instinctively, involuntarily, and often unconsciously reacts to that course of action with the corresponding judgment: "I ought to do the right." This reaction of the mind is what is meant by *conscience*. It is not claimed that the conscience always makes a correct judgment of what is right. The correctness of the judgment depends upon a number of other factors, including the knowledge of the true standard of right. As was seen in the chapter on the Human Reason, the mind is trustworthy only when working under certain definite laws, and all that was said there applies to the mind making these moral judgments. There are numerous sources of error in a judgment made by the mind on a question of right and wrong, and the more complex the question to be determined, the more numerous are the possible sources of error.

Now education and environment enter into the case in training the individual to reason properly, and in giving him the correct moral standard by which to estimate his acts. The mind, in itself, has no moral standard. Moral standards are acquired by education and environment, and approbation of these particular standards, and living up to them, depends upon the religious attitude of the individual. The particular kind of a conscience, that is, whether it is acute or sluggish, warped by sin, or enlightened by Christianity, is largely dependent upon the conditions surrounding the individual, but the fact of the conscience's existence does not in any way depend upon

education or environment, for every individual *must* make a moral judgment as to the rightness or wrongness of any course of action, though such a judgment may be mistaken when estimated by true standards. As we shall see in a later chapter the only true standard is the Word of God, but at present we shall not dwell on this point. When looked at from this angle, most men would admit the existence of such a moral judging faculty of the mind, and would also admit that it is universal with mankind. One point must be constantly borne in mind. Sin has warped and corrupted the reasoning faculties of the mind, and weakened the will, so that often we are led to approve a course of action which in our better moments we know is wrong. Whenever the human heart is left alone by the Holy Spirit its sinful desires tend to pull down the race and destroy the ability to make fine moral discriminations.

Returning then to the argument for the existence of God from the fact that man has a moral nature, we can do no better than to quote from "The Philosophy of Theism," by Borden P. Bowne: "As there is no known way of deducing intelligence from non-intelligence, so there is no known way of deducing the moral from the non-moral; except, of course, by the easy, but unsatisfactory, way of begging the question." The fact that man is a moral creature, is itself a proof that we must have had a moral creator, with at least the same discriminative powers that man has. It is unthinkable that all the splendid characteristics of mankind, such as justice, love and kindred characteristics, should have been produced by a cause having none of these. A moral man points to a moral God, as his Maker and Creator.

Conclusion.

The preceding arguments are so plain that the conclusion is inescapable. There is no alternative for a thinking man in the face of such evidence but to fall upon his face before the wonderful Being who has created him, and to worship Him. Let it be borne in mind that the arguments cited above are cumulative. Each adds proof to the others, and their force is only felt when they are taken together. Let it also be borne

in mind that man must make a choice, not between theism and no 'ism, but between theism and some other system of the universe. As has already been pointed out, there are only six systems logically possible: agnosticism, atheistic materialism, pantheism, pluralism, polytheism and theism. One must choose which of these systems one will adhere to. Not to choose, or to attempt to withhold one's decisions, automatically places one in one of the first two classes. If one thinks at all (and everyone in full possession of his mental faculties *must* think), he is forced to shape his life by one of these systems, and though his system may never be one that he has logically thought out, it is nevertheless *his* philosophy of life and of the universe. If we must have some system then, why should we not have the best? All that has been said against the other systems is additional evidence in favor of theism. To the one who still doubts, we can only say, "taste and see." The lives of those who hold to Christian theism are the best and most conclusive argument in its favor.

CHAPTER IV.

THE WORLD TO-DAY AND ITS ORIGIN.

I. *The Evolutionary Hypothesis.*

One has only to glance at the popular scientific literature of the day, to see that the evolutionary hypothesis is the reigning monarch in the scientific world. By far the larger number of scientists hold to some form or other of the evolutionary doctrine. The person who has the temerity to raise his head above the crowd in the scientific world and deny evolution in all its forms, is immediately made the target for a perfect torrent of ridicule and abuse. The interesting fact in connection with evolution, however, is that while the evolutionary hypothesis has undergone many radical changes in the last generation, the common people and most popular writers, are seemingly ignorant of these changes that have taken place in scientific thought, and class all evolutionary theories in one general group, usually believing that all are at variance with the Biblical account of the origin of things in the Book of Genesis. In taking up the discussion of this subject, then, there are two things that we must do. In the first place we must carefully distinguish between those theories which are opposed to the Bible, and those which may be made to harmonize with it. In the second place we must remember that the theory of evolution is only a *theory*, not a discovered and proved fact, such as science deals with in the case of chemical affinity, or the other physical phenomena of nature. Theories change with the passing of years and the discovery of new facts, and the theory of evolution itself has undergone radical changes in the last half-century, as new facts have been discovered. As other facts are discovered in the future, this popular theory, like so many other theories of the past, may be thrown into the

scientific scrap-heap. For when all is said that can be said on this subject, it is well to remember that none of the living scientific thinkers was present at the formation of the universe, and that a good many thousand years have, according to their own theories, elapsed since that event took place, so that it is barely possible that they may be mistaken in regard to this theory which they hold so valiantly to-day. Let us now examine briefly the principal different theories of evolution.

A. Causal Evolution.

Causal evolution is the theory which holds that evolution itself has been eternal, and that it is a cause adequate to explain the present universe. This theory is usually held in connection with a materialistic theory of the universe, and stands or falls with it. It is of course fundamentally opposed to the Bible teaching in Genesis, and is essentially anti-Christian. It deifies evolution, and makes it into a self-running, automatic god, and gives us the absurdity of the personal, intelligent and moral creature, brought into existence by an impersonal force. It is hardly believable that intelligent men could really accept such a theory, and as a matter of fact, it is a theory that is practically dead at present. Rare is the scientist who would attempt rationally to defend such a theory to-day, though many of them tacitly assume it in their discussions. All that was said in Chapter II on materialism applies with equal force to this theory. Yet though the theory is practically dead, strange to say, in the popular mind it is often confused with the more modern theories of evolution, and there seems to be a popular delusion to the effect that evolution is an adequate theory of the universe, and that therefore the modern scientific world has no room for God. Of course nothing can be further from the fact, yet it is one of those popular delusions that persist like a superstition.

B. Modal Evolution.

This is the theory which says that evolution is merely the instrument which God used to create the universe, or the mode

of His activity in bringing to pass the events of creation. Whether He did so is a question of fact to be decided by evidence, and the evidence seems to show that this was not the way God created the world,¹ nevertheless, if other evidence should be discovered, showing that modal evolution was a fact, the theory doubtless could be harmonized with Genesis as will be shown later.

C. *Cosmic Evolution.*

The theory of cosmic evolution is that branch of the general theory of evolution which deals with the origin of the earth and the material universe. It usually starts with the supposition of matter already in existence, spread out in space in a condition of "primitive nebulosity," governed by certain laws, and acting under certain forces, chief among which are gravitation and chemical affinity. These forces gradually collected the spread-out matter into the solar systems, and the worlds came into existence. To this whole process the name "cosmic evolution" is applied. As far as the theory is concerned, a person holding it may be agnostic, and say that we do not know how matter came into existence, or how it came to be possessed of the powers called gravitation and chemical affinity, or how it came to be spread out through space. Or he may be a materialist and hold that matter and these forces are eternal. He may be a pantheist and hold that they are the substance and attributes of ultimate Being; or he may be a theist and hold that these conditions were all brought about by God who was the First Cause and the constant guide and sustainer of the whole process. We have already shown in the previous chapters the difficulty which each of the first three theories of the origin of the universe faces, and shown the rational impossibility of holding these views. There is no *a priori* objection to the theistic view of cosmic evolution, regarding evolution as the mode by which God created the universe, after first creating matter and setting in action the various forces which governed the subsequent process. From

¹ See article by the present author in the "Princeton Theological Review" for July, 1926.

the point of view of the Bible, many people who believe thoroughly in its divine authorship, claim that there is nothing in the Bible to contradict this kind of evolutionary theory, and it is doubtless true that it is possible to harmonize the two, but it is likewise true that there is as yet no evidence which compels us to attempt the process of reconciliation, and until such evidence is brought to light, it seems better to accept the traditional interpretation of Genesis and hold aloof from the theory.

D. *Organic Evolution.*

Organic evolution is the theory which holds that all existing life, in whatever form, has evolved from a primordial cell or cells. It is this theory that is usually referred to when evolution is mentioned. In discussing evolution one must bear in mind the fact that the theory of organic evolution cannot be condemned as a theory because of the discredited doctrines held by some of the advocates of the general theory, nor can it either be assumed that organic evolution as a general theory is opposed to the Bible, because many of the varieties under its head are opposed to the teachings of Genesis, or that if the general theory be proved true, the Bible account of creation must be false. Organic Evolution must be considered as a *theory* apart from all metaphysical or religious views held by its advocates. Undoubtedly some varieties of organic evolution are fundamentally opposed to the Bible, and equally beyond a doubt is the fact that many of the advocates of evolutionary theories, which in themselves are not necessarily opposed to the Bible, have, because they themselves do not believe the Bible account of creation, added extraneous points to their evolutionary theories, thus apparently setting the theories in opposition to the Bible account. In the opinion of the writer, there has been altogether too much tendency on the part of the defenders of the Bible account of creation to confuse the general theory of organic evolution with the religious and metaphysical views of many of the advocates of the theory, and to make no distinction in their opposition between the theory itself and personal religious views of those who hold the theory. Two men may hold the same general theory but

one of them may deny God any part in the process of evolution, while the other may attach Christian views to it. For example, Charles Darwin, in his theory of natural selection excluded God altogether from the process, while A. R. Wallace, who was the co-author with Darwin of the theory, believed in a spiritual world back of the physical world, with God controlling the stream of evolution and at certain points interposing in it to add a new factor. On the other hand, there has been far too much tendency on the part of the advocates of evolution to assume because of their own anti-Christian religious views that there is an opposition between their theory and the Bible account which may not exist. We must, then, avoid on the one side wasting our strength in useless opposition to irrelevant views held personally by some evolutionists, and on the other side, avoid reading into the Genesis account of creation, ideas which the original author never meant to express, and by so doing manufacture an opposition between the Bible and science which does not really exist.

The modern theory of "Organic Evolution," is usually associated with the names of Darwin and Wallace the co-authors of the theory called "natural selection." The Darwinian theory, which is now in large part abandoned as a complete explanation of evolution, was that the evolution of species was brought about by the process of "natural selection." There are five important principles laid down by Darwin in his explanation of the causes of evolution.

1. *Over-production.* All animals and plants tend to multiply more rapidly than it is possible for them to obtain food upon which to exist.

2. *Struggle for existence.* As a result of over-production there is a constant struggle going on between individuals and between species for the opportunity to live.

3. *Variation.* Individuals vary in an indefinite number of directions, and some of these variations will render the individual possessing them better able to survive than others of the same species, and some species having an accumulation of these favorable variations will tend to survive better than other species lacking those favorable variations.

4. *Natural Selection, or the Survival of the Fittest.* As a

result of the struggle for existence, only those individuals which are best fitted for the struggle will survive.

5. *Heredity.* By the theory of heredity, individuals transmit many of their own characteristics to their offspring, so that those variations which rendered the individual able to survive, would be passed on to descendants, and by the accumulation of these favorable variations, new species would be formed through the geological ages.

Darwin believed that acquired characteristics were transmitted to the descendants, and also that the variations were mainly of an extremely minute character in every conceivable direction, while only the individuals with favorable variations survived.

Such, in brief, was the theory which Darwin put forward sixty years ago to explain how evolution was brought about. The geologists of the period had arranged the fossils which were found in rocks, in an ascending scale, from the lowest forms of life, to rocks containing the fossils of the highest types of plants and animals, large numbers of which are living to-day. The geologists then put forward the theory of "successive geological ages," each lasting millions of years, and asserted that during the passing of these millions of years, there was a continual progress from the lower to the higher forms of life, and from the simple species to the complex and highly differentiated species. Geologists *described the process* which they thought must have taken place, and Darwin put forward the theory of Natural Selection in an attempt to explain the *cause of the process* which geologists said must have taken place. The thesis of geology of Darwin's time was that only the forces now acting in the universe ever acted in the past, so that all the changes through the geological ages took place in a gradual and uniform way. This view is called "uniformitarianism."

Now the vital points of Darwin's theory are these: 1. Do variations, which if given time enough to accumulate, might be capable of originating new species, occur, or *have they occurred* in nature? 2. If such variations can be shown to have occurred, are they inherited? It is obvious that, if no variations capable of originating new species have ever occurred,

even though natural selection were a reality, no new species would ever be produced. It is equally obvious that even though such variations occur, unless they are inherited they could not originate a new species, no matter how worthy of survival the individual possessing them might be. Natural selection might conceivably kill off individuals and species which were not fitted for survival, but it in itself is not a cause capable of forcing individuals or species to vary so as to form new species, and without such inherited variation there can be no evolution.

Do heritable variations which might, if given long geological ages in which to develop, produce a new and different species, occur in nature, or have they occurred in the past? Evolutionists will at once reply that paleontology proves that such variations have occurred. It will be shown in a subsequent section that this evidence is valueless, so we must press the question once more: what other evidence can be produced to show that evolution has occurred? Evolutionists reply that comparative anatomy, embryology, geographical distribution and blood characters all show that evolution has occurred. But no matter how strong a presumption in favor of evolution having occurred might be raised by the facts that animals and plants have great similarities in structure and form, that the embryo of the higher animals passes through certain stages in its development during which it resembles animals lower in the order of life, and that the distribution of plants and animals on the earth seems to indicate relationship between the different groups, these facts do not constitute positive evidence that evolution has occurred, for there is another and equally plausible explanation of the facts, namely that God was the Maker of them all and that they are similar because they represent the most suitable form, structure and development possible. The most recent proof for evolution is the blood-reaction test which is said to determine the degree of relationship between the species whose blood is tested. For example the blood of a man is injected into the veins of an animal such as a rabbit, with the result that an "anti-serum" is formed in the rabbit's blood. This anti-serum is then added to various kinds of blood with the result that a precipitate is formed in varying degrees depending supposedly on the degree

of relationship to man of the animal whose blood is tested. This has been said to be direct proof of evolutionary relationship between man and the lower animals. As Prof. Morton has pointed out in his book "Bankruptcy of Evolution," pages 187 ff., this so-called proof proves too much, for according to the results obtained, the lemur, belonging to the ape family, is not as closely related to man as the mouse or the porcupine! The quantitative and qualitative tests did not agree in their results, and when examined closely the results obtained by these experiments certainly are far from a proof that actual relationship exists between animals whose blood was thus tested, and man. The fact of the matter is, as Morton has pointed out, that these tests only prove what no one questions, that the chemical properties of various kinds of blood are similar. But the fact that the same elements are in the blood of monkeys and men and mice in no way proves that these animals are actually related in descent. Certainly if the same God made them all he could make the blood more or less after the same fashion and would not be compelled to use different elements in making the blood of men and apes! Similarity thus in no way proves relationship. If on independent grounds the evolutionist is able to show that variations capable of producing evolution have actually occurred or are occurring to-day all the evidence from anatomy and embryology would become corroborative, but without such proof, this other evidence is worthless.

The proof of the evolutionary hypothesis, then, in the last analysis, rests on the question as to whether heritable variations capable of producing evolution are occurring to-day in nature or can be shown to have occurred in the past. The first part concerns the evidence from biology, while the latter part concerns the evidence from geology.

1. *What kinds of variations are there in nature?*

(a) *Minute variations* between individuals, in every conceivable direction. Every individual differs to a greater or less extent from every other individual of the same species. Darwin based his whole theory on these variations. It was the

accumulation of these minute differences through many generations that enabled natural selection to separate the fit from the unfit. These are now known to be uninherited. To quote the words of Vernon Kellogg, the eminent biologist, in an article published in the "New Republic" in the early part of 1923, "The results of modern biological study . . . have shown that many of these small variations are not inherited. They are merely fluctuations around a mean to which the offspring tend constantly to return." In other words, though such small variations constantly occur in nature, they *are not inherited* (unless they are Mendelian variations or mutations, which will be discussed later). Evolution cannot have occurred through the accumulation of these small variations through successive generations, as Darwin thought, for they are not *inherited at all!*

(b) A second kind of variation constantly occurring in nature is that produced by *environment*, or acquired during the life of the individual. An arm that is exercised becomes large while one that is not withers away. A plant that is placed in fertile soil grows much larger and stronger than one grown in poor soil. Such examples of variation are too many and too common to need mention. Herbert Spencer said in an article in the "Contemporary Review," in 1893, "Close contemplation of the facts impresses me more strongly than ever with two alternatives—either there has been inheritance of 'acquired characters,' or there has been no evolution." Yet to-day all or practically all scientists agree that there is no inheritance of ordinary acquired characters! To be sure the present time is seeing what bids fair to be a revival of this belief that some at least of these acquired characters can be inherited. The reason for this revival of interest in Lemarkianism is due to the fact that all other possible causes of evolution have one by one been eliminated, thus causing the hopes of evolutionists to turn back once more to the discredited doctrine of Lemark and to try to galvanize this discarded theory into life.¹ The Austrian biologist Kammerer claims to have induced heritable changes in the color and reproductive habits of sala-

¹ Vernon Kellogg admits this in his book "Evolution, the Way of Man," p. 146.

manders by environmental surroundings. Pavlov, the Russian physiologist, has taught some mice to come to their feeding place at the ringing of a bell, and he claims that the trick was inherited, for it took 300 lessons to train the first generation, 100 lessons to train the second, 30 lessons to train the third, only 10 lessons to train the fourth, and only 5 lessons to train the fifth generation. (Vernon Kellogg: "Evolution, the Way of Man," p. 118.) Of course it is easy to criticize this last experiment by saying that there might have been a difference in the methods of training, a difference in the intelligence of the different generations of mice, and that the trick might have been taught by the parent mice to the offspring at birth or immediately after, but even granting all that can be claimed for these experiments, we are still a long distance from establishing the inheritance of acquired characters as a real cause of evolution. There is too much fundamental evidence on the other side in this Lemarkian controversy to claim that any great number of acquired characters are inherited. All the great series of experiments of the last half century which show that practically no acquired characteristic is inherited, still remain sufficient to prove that these variations have not been a real cause of evolution. Experiments like the cutting of dogs' ears for several generations, the binding of Chinese women's feet, the transplanting of large valley plants to mountain sides where the following generations became dwarfs, only to return to the original size when they were replanted in the valley, and many similar experiments all show that as a rule acquired characteristics are not inherited, and that therefore such variations cannot be a cause of evolution.

(c) *Abnormalities and deformities.* Through some unknown change taking place in the germ plasm, individuals are sometimes born with deformities or abnormalities such as club-feet, two heads on one body, extra fingers or toes, two bodies joined together with cartilage, as were the Siamese twins, etc. But such characteristics are not inherited unless they are of the class of mutations to be discussed later. Evolution cannot be produced in this way.

(d) *Mendelian variations.* One of the greatest contribu-

tions to science of the last century was the discovery of what is known as "Mendel's Law." It is unnecessary to go into a detailed discussion of this law, but a brief outline of it will enable us to understand what are called "Mendelian Variations."

Whenever two individuals are bred together, the characteristics of both parents are to a greater or less extent transmitted to the offspring. However, instead of being equally blended, it often happens that a descendant inherits more qualities from one parent than from the other. This is explained by Mendelism as being due to the fact that each germ-cell is composed of a bundle of qualities called "unit characters." These unit characters or "genes" as they are often called, are indivisible and are inherited wholly or not at all. Now some of the unit characters are called "dominant" and others "recessive." Each dominant gene has a paired recessive gene. When the dominant and recessive are both present in the individual only the dominant can show itself in the outward appearance of the individual, while the recessive gene shows in the outward appearance of the individual only when the dominant with which it is usually paired, is absent. Whenever the dominant is present in the individual it shows itself in the outward appearance, even though the recessive with which it is paired is likewise present.

When the individual possessing a dominant gene is crossed with a pure recessive, the offspring will all be in appearance like the dominant parent, but in the following generations, the offspring will be in the proportion of *three* apparently dominant individuals to *one* recessive. Of the three apparently dominant individuals, one of them has no recessive gene present in it, while the other two have recessive genes present which do not show in the outward appearance. The offspring of the pure recessive will all be pure recessives, never again showing the dominant character unless rebred to an individual possessing the dominant character. The offspring of the pure dominant will all be pure dominants unless cross-bred with an individual having a recessive character. The offspring of the individuals having both the dominant and recessive characters present will be in the proportion of one pure recessive, one

pure dominant, and two mixed dominant and recessives. This can be best understood by glancing at the following diagram. It is the diagram of what occurs when a self-fertilizing reproductive plant like a pea having a dominant gene is crossed with another kind of pea having a recessive gene. The black represents dominant genes, while the white represents recessive genes. Bear in mind the fact that where the dominant is present, it always shows in the outward appearance and the individual is in appearance like the pure dominants even though the recessive gene is likewise present.¹

Diagram Illustrating Mendel's Law.



Only dominant gene present.
Both dominant and recessive genes present.
Only recessive gene present.

When a tall green pea is crossed with a short green pea (of course this is done artificially, since peas reproduce by self-fertilizing reproduction), the offspring of the first generation are all tall green. The next generation, however, has the following proportion: one tall green which breeds true, one short green which breeds true, two tall green which, when they are planted, prove to be mixed like the mixed parents.

When two or more different characters are involved, the result is far more complicated, but nevertheless the offspring are in a proportion which can be determined beforehand if the crossing factors are known. The exact proportion is rather complicated and need not be taken up here, but some of the offspring will be different from either parent, though all the unit characters are present in either one parent or the other. For example, when a tall green pea is crossed with a dwarf yellow, some of the offspring will be dwarf green and others tall yellow, two variations unlike either parent, though the tall and yellow, and dwarf and green unit characters or genes

¹ Recent discoveries by Prof. Morgan of Columbia University show that dominance is not an essential feature of Mendelism. Cf. article by present author in the "Princeton Theological Review" for July, 1926.

were all present in the parents, while not present in the new combination. When a large number of unit characters are involved, the possible combinations of unit characters are almost unlimited, though they combine according to a fixed ratio. New variations thus produced will then breed true, inasmuch as the unit characters present are not *contrasting* genes.

It will be noticed at once that there is vast room for variation according to Mendel's Law. Wherever it is possible for two individuals to interbreed, there is room for new Mendelian combinations. Moreover, wherever there is an individual that is the result of a Mendelian cross, the original strains can all be separated out with time and careful breeding and selection. The modern science of plant and animal breeding is based on the application of Mendel's Law.

At first sight it may seem that we have here the exact way in which evolution occurred, namely through Mendelian variations and the application of the law of the survival of the fittest, eliminating the unfit. Twenty years ago when Mendelism first came to the attention of biologists, it was welcomed as the solution of the evolutionist's problem of what causes evolution. However, as time went on, it was seen that Mendelism offers no solution whatever of the problem of what causes evolution. There are several reasons why evolution cannot have been brought about according to Mendel's Law.

First, and most important, Mendel's Law does not apply to any species which reproduces by the process of cell-division! In other words, since evolution is supposed to have started with unicellular organisms which reproduce by the process of cell-division, if it had had to depend on Mendel's Law, the whole process would never have gotten started! This in itself is sufficient to rule out Mendelism as a cause of evolution.

Second, suppose, however, that in some unknown manner, evolution occurred in the first stages of life, until eventually individuals were born which reproduced sexually. Even here Mendelism could not have produced evolution, for it will be remembered that according to Mendel's Law, unit characters or genes must be present in the ancestors in order to show in the descendants. If a hundred unit characters are present in

a given group of individuals, the descendants of any possible grouping of those individuals will show only those *hundred original unit characters*! Some individuals among the descendants will have a certain combination of unit characters, while others will have an entirely different group of unit characters, but not one individual in the group of descendants will have a unit character different from the original hundred unit characters! In other words you get out only the unit characters you put in! Mendelism could never *originate* a new unit character! Is it not plain that even among sexually reproducing organisms, evolution could not occur according to Mendel's Law? It could never get out of the circle of unit characters with which it started, and so no evolution into new and different unit characters, thus producing a new species, could ever occur.

A very important feature connected with Mendelism is the fact that in the natural state there is no permanence in the Mendelian variations. Artificially they can be segregated until a race which breeds true is isolated from the group, but this race will only breed true as long as it is separated from the rest of the group. The moment it is allowed to interbreed with the rest of the group, its distinctive characteristics all disappear in the hybridized group, which constantly tends to produce individuals having the greatest number of common characteristics. Thus Mendelian variations will not breed true in the natural state.

Mendelism has proved therefore to be an evolutionary *cul de sac*, for it offers no solution whatever of the problem of what causes evolution (if indeed there is anything that causes evolution). Mendelism does indeed account for inherited variations, but it proves that evolution could not have started at all if it had had to depend on variations of this type.

(e) *Mutations*. There is only one other class of variations known to science, namely, *mutations*. Evolutionists who have abandoned hope of finding the cause of evolution in the other classes of variations have turned expectantly to mutations as their last hope. We must now ask the question as to whether new species could have originated through such variations. A mutation is a change in inheritance factors contrary to Men-

del's Law. Whenever a variation occurs which is not due to a unit character possessed by an ancestor, and which breeds true among the offspring of the individual possessing the new variation, we call it a mutation. We will divide mutations into two classes: regressive mutations, or those changes in inheritance factors due to the *loss* of characteristics possessed by the ancestors, and progressive mutations or those changes in inheritance factors due to the addition of characteristics *not* possessed by any ancestors.

(1) *Regressive mutations.* Let us first consider regressive mutations. Regressive mutations which are transmitted to the offspring of individuals possessing them are known to have occurred in many well-authenticated instances. H. E. Walter in his book on "Genetics," names a number of such mutations, such as albinism in animals (absence of coloring matter in the skin or hair or eyes), hornless cattle, etc. However, many of those which Walter classes as progressive mutations are in reality regressive mutations, as they are due to the loss of characteristics possessed by ancestors. Prof. Morgan of Columbia University conducted experiments with the fruit fly, and bred hundreds of generations of this insect, in the course of which mutations occurred in almost every part of the anatomy of the fly, but all the mutations which occurred were regressive mutations! No new characteristics not possessed by the ancestors were added through these mutations! The fly remained a fly through all the various mutations. Individuals were born having no eyes, others with no wings, others with no legs or with certain pairs of legs missing. In fact the only thing *not* produced was an insect *not* a fly, or an insect with some characteristic *added* to those possessed by the ancestors! All the mutations which occurred were due to the loss of some characteristic possessed by ancestors! Now this is not evolution. Evolution represents the addition of new characteristics not possessed by the ancestors. The different species now existent could never have arisen from a single cell or a group of single cells by regressive mutations, for all the species represent additions instead of losses of the characteristics possessed by single cells.

Change, then, occurs in species, but the change instead of

being upward, as evolution demands, is downward toward the loss of characteristics already possessed by the species. The whole question which the evolutionist must answer is how did the characteristics arise in the first place. If they were evolved, how did they evolve?

(2) *Progressive mutations.* There remains to be considered the other class of progressive mutations. Here if anywhere lie the evolutionist's hopes of discovering real evidence of variations which might produce new species. In the first place, we find that most of the mutations which have been classed as progressive mutations, when examined closely, prove to be regressive mutations. Real progressive mutations are so rare as to be almost negligible. In the words of Vernon Kellogg, in the article in the "New Republic," mentioned above, "To explain the extraordinary, precise adaptations of orchids and other insect-pollinated flowers to their insect visitors, and the equally extraordinary adaptations of these visitors to their plant hosts, or of the remarkable adaptations of parasites, or of protectively-colored and patterned butterflies and moths, mutations are simply hopeless." This, from a confirmed evolutionist, is quite an important admission. But most remarkable of all, the progressive mutations which have been observed are of one kind only, namely, additions to the *number* of characteristics already possessed by other individuals of the species. To use an extreme example as an illustration of this point, cats have never developed horns nor have cows wings! In order for evolution to occur such new characteristics must be added to the stream of life. Evolutionists may be challenged to produce even one example from biology of such mutations having occurred.

Not only is that true, but all mutations which have occurred, either regressive or progressive, are fertile with the parent stock or else completely sterile. This is a very important point and one which cannot be over emphasized. The present day tendency is to find the distinguishing mark of species in the fact that they will not interbreed with other species and produce fertile offspring. If this is a true definition of a species, it is nothing less than remarkable that all observed variations or mutations are within the bounds of the same species. Such

variations or mutations even were they a thousand times more numerous than they are, could never produce evolution. It seems probable, as George McCready Price in "The Phantom of Organic Evolution," has pointed out, that the present species are entirely too narrow in their limits, so that a vast number of what are now called species should in reality be called only varieties, while the true species would correspond roughly to what are now called families. Variation might easily be admitted to have occurred within the families, while at the same time the original creation of the families is held. A true species would seem to be indicated by the ability to interbreed and produce fertile offspring. Wherever that is possible, whether between what are now called species or varieties, or even in some cases between families, it may be held that all such groups are only a part of the original species as created. The species, in this sense, as they exist to-day, have barriers between them in the fact of their inability to interbreed. How did this inability arise? Was it itself a mutation? If so, are we to suppose that such a mutation occurred in every one of the almost numberless species at exactly the proper time in order to conserve another mutation which would draw the individual away from the parent stock, and be fertile with other individuals having the same mutation? In fact *two* individuals of the opposite *sex*, having the same *mutation* (for example, wings), would have to be produced in the same *locality*, at approximately the same *time*, with the additional mutation of *sterility* to the parent species and *fertility* to each other, for if only one individual at one time and place had such a mutation he or she would die without leaving offspring, and so the mutation of sterility to the parent species would be lost. And if by any stretch of the imagination it could be supposed that such an impossible combination of coincidences happened *once*, are we asked to believe that it happened over and over again in the past history of the species?

In closing this section on mutations we must mention one of the favorite "proofs" that evolution has occurred, though the example is taken from geology and depends upon the successive age theory for its support. I refer to the example cited in almost every book on evolution, of the evolution of

the horse. It is claimed that geology proves that the horse of to-day was evolved from the five-toed *Eohippus* of Tertiary times, through the four-toed *Oiohippus* and the later and larger *Mesohippus*, up to the one-toed *Equus* of to-day. In the first place even though the successive age theory were true, there is no proof that these have evolved one from the other. As far as the positive evidence goes, there is nothing to show that there is any real connection between them. The one-toed horse might have existed in Tertiary times but never has been discovered as fossil as yet. The most that could possibly be claimed is that if the successive age theory is true, there is a strong presumption that there was development of the horse through these forms, provided there is real proof from other sources that evolution has occurred or can occur. But in the second place, even were such development a fact, it would be only an example of regressive mutation, for the *Eohippus* had five toes while the horse of to-day has only one! The evolutionist's problem is to account for the original five toes. The one-toed *Equus* has *lost* characteristics possessed by the five-toed *Eohippus*, if it is really a descendant of the *Eohippus*. Such a loss is not evolution in any true sense. In regard to the size of the horse, we must remember that size depends upon Mendelian factors and the horse of to-day is an example of artificial selective breeding, which could not occur in the natural state. Therefore even though we were to grant the evolutionist's contention that the *Equus* is a development from the *Eohippus* (which we will not for a moment admit), evolution would be just as far from being proved as ever, for it would only be an example of selective breeding according to Mendel's Law, and of regressive mutation, through neither of which can evolution occur.

In conclusion then notice that we have examined every possible kind of variation known to biologists, and have not found a single one capable of producing evolution. It is this fact that is leading some men to turn hopefully back to the blind alley of environmental changes to see if they cannot discover some opening through what has been proved to be a closed wall. The experiments of Kammerer and others have accordingly been seized upon with eager hope. But though it should be

proved that in some few cases environmental changes can be inherited, such discoveries cannot overturn the discovered facts that show that environmental changes are almost never inherited, and such few instances would only be scientific curiosities without in any way helping out the theory of evolution. Under such conditions is it any wonder that biologists like Bateson and Vernon Kellogg freely admit that the causes of evolution remain unknown. Their faith that evolution has occurred in spite of not being able to tell *how* it has occurred, is naïve to say the least, and to the man of the street would seem rather ill-founded, but to them the fact of evolution has formed so deep a part of their thinking that they deem it unnecessary to investigate again the facts which they regard as settled. Their chief reliance is on the facts of geology, for though biology of to-day knows of no way by which evolution could have been brought about, biologists support their faith in evolution by appealing to the fossils as furnishing the necessary proof that evolution is actually a fact. We must now, then, consider this proof and see if it is as conclusive as they say it is.

2. *What are these facts from geology on which they rely?*

The answer is, *the fossils*. Were it not for the fact that geologists have seemingly found evidence in fossil remains which they say proves that there have been five or more geological ages, each age stretching over hundreds of thousands or even millions of years, and that the fossil remains found in the rocks of each age point to a process of evolution from the lowest forms of life to the highest, the highest forms of life being found only in the rocks of the most recent age, it is to be doubted whether the theory of organic evolution would ever have been developed. If a more careful examination of the facts of geology should reveal the fact that there is no foundation for the theory of successive ages, with their corresponding series of fossil remains, then the whole theory of organic evolution would be left without any evidence in its support.

The chart on the following page will give us an idea of the

commonly accepted theory of "successive ages," in geology. The columns in the center and left represent the names given to the various geological ages and periods as found in the geological strata of the earth's surface, while the column at the right gives the corresponding fossils found in these strata. The oldest rocks with their corresponding fossils are at the bottom of the chart, and the most recently formed (according to the geologists) are found at the top of the chart. The rocks represented by the names at the very bottom of the chart, contain no fossils.

Chart Illustrating the "Successive Age" Theory.¹

<i>Geological Age</i>	<i>Period</i>	<i>Corresponding Fossils</i>
<i>Quaternary.</i>	16. <i>Recent.</i>	<i>Man.</i>
	15. <i>Champlain.</i>	
	14. <i>Glacial.</i>	
<i>Tertiary.</i>	13. <i>Pliocene.</i>	<i>Mammals.</i>
	12. <i>Miocene.</i>	
	11. <i>Eocene.</i>	
<i>Mesozoic.</i>	10. <i>Cretaceous.</i>	<i>Reptiles, Conifers and Palms.</i>
	9. <i>Jurassic.</i>	
	8. <i>Triassic.</i>	
<i>Palæozoic.</i>	7. <i>Permian.</i>	<i>Amphibians and Coal Plants.</i>
	6. <i>Carboniferous.</i>	
	5. <i>Devonian.</i>	<i>Fishes and Insects.</i>
	4. <i>Silurian.</i>	<i>Invertebrates.</i>
	3. <i>Cambrian.</i>	
<i>Primitive.</i>	2. <i>Algonkian.</i>	<i>No Fossils.</i>
	1. <i>Archæan.</i>	

¹ After Price: "Fundamentals of Geology."

If this arrangement of the rocks is correct, it clearly indicates that there has been a gradual development of life on

the earth from the simple invertebrates or single cell organisms, which alone are supposed to be found in the lowest strata, up through the fishes and insects, to the reptiles, conifers and palms, and at last to mammals and to man himself. Whether this development took place through evolution by means of resident forces, or was the result of divine intervention inserting new factors at various points along the stream of life, there is nothing in geology to determine, but if the arrangement of the rocks in nature corresponds to the arrangement in the chart, it seems practically certain that there has been development of some kind through past geological history. But what are the facts? Do the strata of rocks in nature correspond to the arrangement in the chart?

Most emphatically, *no!!!* Not only are the rocks not found superimposed upon each other in this relative order over all the surface of the earth, but the complete series is found *nowhere* in the *whole earth!* In every place where the rocks have been examined, we have only a portion of the series present!

How, then, we may well ask, do the geologists know that the rocks of one strata are older than the rocks of another strata? Is the age determined by the different kinds of minerals which constitute the rocks? No. It has long been admitted by geologists that the mineral characteristics of the rocks offer no evidence whatever of the age of the rocks. Is it then the relative degree of crystallization of the different rocks? No. Geologists all admit that the rocks of the most recent geological "age" may be fully crystallized and may resemble in every respect the rocks of the so-called oldest age which contains fossils of the very simplest type, while the rocks which are supposed to belong to the oldest age, may be found uncrystallized. What, then, is it that enables the geologist to fix the relative age of the rocks? How do they know that the rocks of one locality are intrinsically older than the rocks in another part of the earth? Simply by the kind of fossils which the rocks contain! If the rocks contain only invertebrate fossil remains, they are classified as belonging to the lower Palæozoic Age, no matter if they lie *over* rocks of a so-called later age containing fossils of higher forms of life! If the rocks con-

tain fossils of mammals they are classified as belonging to the Tertiary or Quaternary Ages, even though these rocks may lie in that particular locality, *under* rocks of the Palæozoic Age with every indication that they were deposited in that order!

But is not that assuming the very thing to be proved? The thing which the geologist sets out to prove is that there have been successive geological ages in the past, and that life has developed by a process of evolution during the whole geological history. When the rocks are thus dated by the fossils which they contain, what the geologist is doing is assuming the very thing to be proved, namely, that there has been an evolution, and then using that assumption to prove that the successive age theory is true! The successive age theory is then used to prove that evolution has occurred! Reduced to simple syllogistic form, their reasoning is as follows. "We know that the successive age theory is true because evolution is a fact. Evolution is true because there have been successive ages in geological history"! A most remarkable bit of logic! It constitutes what students of logic call "the fallacy of reasoning in a circle," or using the conclusion to prove the premise.

Why are geologists guilty of such a fallacy? The answer is one which no geologist would like to admit, but anyone who studies the facts cannot help but be convinced of the truth of it. For hundreds of years men had been familiar with the idea of evolution, and when the fossils in the rocks began to be examined, they assumed that the ones which contained the simplest kinds of fossils must be older than those which contained the more differentiated fossils, because they believed that there had been either a gradual evolution of all species from the lowest to the highest, or, as Cuvier thought, that God had created them on the installment plan.¹ In other words, it was an assumption, pure and simple, and then the series of fossil-bearing rocks was made to correspond to the assumption! The age of the rocks, then, was determined by assuming the thing to be proved, namely that the simplest forms of life appeared on the earth millions of years before the mammals and man, and then

¹ Price, "New Geology," p. 598.

the rocks were arranged in the order corresponding to that assumption!

Now there is nothing wrong with making such an assumption as a working hypothesis, provided we at once proceed to test the hypothesis by the evidence. If the evidence agrees with the hypothesis, well and good, but if the evidence is opposed to the hypothesis, then the hypothesis must be abandoned. But geologists have failed to apply this simple rule which is one of the axioms of scientific research. They have clung to the idea that there *must* be evolution, and have closed their eyes to all geological evidence to the contrary. All the leading geologists believed in the theory of successive ages, and as decades passed the snow-ball of geological scholarship became so vast that it picked up every budding geological student as it rolled along, and blinded his eyes to the facts before he had ever had a chance to examine the evidence, so that when he finally began to do actual research for himself his whole mind was so taken up with the problem of identifying the fossils and locating them in the appropriate place in the geological series, that it never entered his head to examine the evolutionary yard-stick with which he was measuring the rocks. Let us now examine the evidence, which modern geologists such as George McCready Price have brought to the attention of the scientific world. The opprobrium that rests on the head of any scholar who dares question a theory so thoroughly established in scientific circles as the successive age theory, is so great that geologists regard a man who questions it as beyond the pale of scholarship. Accordingly geologists have refused even to consider the evidence which Prof. Price has brought forward. This evidence has been before the world for over fifteen years, but up to the present no serious effort has been made to answer it. One cannot help feeling that the reason the evidence is ignored is because no answer can be given to it. It is a much easier and to some minds a much more satisfactory method simply to ignore facts which if accepted would be as revolutionary to a whole science as would these facts, if admitted to be true. If these facts which are about to be cited are true, and correctly interpreted, the whole science of geology is wrong from the foundation up, and all its conclusions must be revised.

Naturally such a process does not appeal to the firmly established geological professor who has taught geology from the evolutionary point of view all his life. Little wonder that such men have resorted to invective and epithet rather than to argument in replying to Prof. Price.

Whole Geological Series Found Nowhere.

As we have already said, if the theory of successive ages were true, we should expect to find the whole geological series, if not everywhere, at least in some places in the earth, with something to indicate the long passage of millions of years which geologists say elapsed during deposition of the different layers of strata. But, as has been stated above, the whole series is found nowhere in the surface of the earth. Wherever it has been possible to examine the rocks, only a few layers of different kinds of strata have been found. This in itself ought to be sufficient to raise a doubt as to the validity of the theory. Why is it that only a few layers of different kinds of strata, at the most five or six, and usually less, are found superimposed in any one place?

Rocks of Any Age Found Over Rocks of Any Other Age.

Not only is it true that the whole geological series is found nowhere in the world, but it is now known that the rocks of any age or period may be found superimposed over the rocks of any other age or period. "The Quaternary in America in some cases rests on Archæan rocks." (Dana: "Manual," p. 399, 4th ed.)

Rocks of Any Age Rest in Perfect Conformability on Rocks of Any Older Age.

But still more remarkable is the fact that the rocks of any age may be found resting on the rocks of any older age in what is called "perfect conformability." "Strata laid down in water are deposited in the first place in a horizontal position. Some subsequent force may have disturbed them, so that they

are now found standing on edge. Now when we find two successive layers agreeing with one another in their planes of bedding, with every indication that the lower one was not disturbed in any way before the upper one was spread out upon it, the two layers are said to be conformable. But if the lower bed has evidently been upturned or disturbed in any way before the other was laid down, or if its surface has been even partly eroded or washed away by water, or if there is loose material upon it in spots showing deposition of other foreign material before the upper layer was deposited upon it, then it is said to be unconformable.”¹ Now the strange thing is that the rocks of any age can be found resting on the rocks of any older age in perfect conformability, with no indication either by erosion or by deposition of the millions of years which are supposed to have elapsed between the time of the deposition of the two layers! When we find, for example, the rocks of the Cretaceous period resting on rocks of the Cambrian period, with no indication whatever of any erosion such as *must* have taken place by rain and chemical decomposition, during the millions of years that are supposed to have elapsed before the upper strata were deposited, is it not a clear proof that no such period of time elapsed between the deposition of the two different kinds of strata? In such a case the logical thing is to say that the two layers were deposited at approximately the same time, but if that were the case it will be necessary to abandon the successive age theory. Certainly such a condition should be sufficient to make any scientist look with suspicion on the theory which cannot reconcile such facts so contrary to what the theory naturally demands! But there are still more irreconcilable facts to follow.

Conformable Rocks of Various Ages Often Found Repeated Over and in the Same Vertical Section.

A still more amazing fact is that we often find these conformable layers of strata repeated over and over in the same vertical section of rocks. That is to say, strata of rocks of a certain age will be found imbedded several times in the same

¹ Price: “Fundamentals of Geology,” p. 72.

vertical section, with nothing to indicate that the strata have been overturned or otherwise disturbed. The strata will be conformable all the way to the top, yet there will be, for example, rocks of the Cretaceous period or of some other period, appearing several times interspersed with the rocks of other ages. How can such conditions be accounted for on the supposition that the successive age theory is correct? Are we to suppose, for instance, that a million or more years after the first Cretaceous age was past, there was another Cretaceous age during which only the animals of that age lived, in spite of the fact that animals and plants of succeeding ages had been living before? Let us use common sense in geology as well as elsewhere.

Rocks Found "Upside Down."

The most important fact of all is the fact that in many places over the world, in stretches of country covering thousands of square miles, the so-called "oldest" rocks are found resting conformably *on top of the "younger" rocks!* For example in a tract of over ten thousand square miles in Alberta, Canada, and Montana, U. S., we find at the top of the watershed of North America, paleozoic mountains of Cambrian and Algonkian strata resting horizontally on Cretaceous beds, with nothing to mark the line of joining of the two strata, except the fact that the strata on top contain fossils of the Cambrian period, while the strata underneath contain fossils of the Cretaceous period! R. G. McConnell, the geologist who explored the region for the Canadian Government, said in his annual report of 1886, Part D, p. 17: "The apparent conformity is perfect, even in the clearest sections, and the difficulty of drawing an exact line between the two series is further increased by the close lithological resemblance" between them. That is to say, the mineral qualities of the rocks are all the same from the top to the bottom, and there is no line of demarkation between the strata to indicate that they are of a separate period, except the fossils which they contain. If it were not for the fact that the strata on top contain Cambrian fossils, and those on the bottom contain Cretaceous fossils, geologists would

say without hesitation that the rock was deposited at approximately the same time, but that the rock on top was deposited after that at the bottom was laid down. There is nothing to indicate any disturbance such as would be caused by some great upheaval pushing the strata from below up and over the other strata. In such a case there would be a pulverization of the rock at the plane of bedding, and there is nothing of the kind in these rocks.¹ Yet if the rocks were laid down in that order, what becomes of the successive age theory? There are many places throughout the world where similar "upside down" conditions are found. Glaurus, Switzerland, has an instance of this kind, and in fact the Alps mountains are all in such an upside down condition of the fossils. There is a strip of territory 375 miles long and 11 miles wide in Eastern Tennessee and Northern Georgia, where Cambrian or Lower Silurian strata are found on top of Carboniferous strata. In China similar conditions exist in a strip of territory 500 miles long, while in India also similar conditions exist. Geologists have attempted to account for this by the theory that the older rocks were pushed up on top of the younger ones by what they call a "thrust fault." Such a theory may seem plausible to one who is sitting quietly by the library table reading about it, but when one goes out into the open, and sees, as the present writer has seen, the vast masses of mountain tops that would have to be moved according to the theory in a case like the territory above mentioned in Canada, the utter inadequacy and even puerility of such a theory becomes only too evident. The idea that such masses of rock could be moved many miles without leaving any trace of such a cataclysmic convulsion in the rocks themselves, is too absurd to be considered for a moment. Remember in the rocks in Canada the same mineral qualities are found all the way up, and the strata lie horizontally in perfect conformability, with absolutely nothing to indicate such a gigantic disturbance or crushing as must have taken place were thousands of square miles of territory pushed up on top of other territory, except that the fossils are in the

¹ A more detailed examination of the "thrust-fault" theory by which geologists seek to explain this condition, will be found in the article by the present author referred to previously, in the "Princeton Theological Review" for July, 1926.

wrong relative order, with Cambrian fossils on top and Cretaceous fossils at the bottom. There is only one way to account for this fact, and that is to admit that the rocks were deposited as they are now lying. But if that be true, the whole theory of successive ages must be thrown into the scrap-heap, and with it goes all the geological evidence for evolution about which geologists and other evolutionists have been talking for so long.

But if the theory of successive ages is to be discarded how are we to account for the fossils? And if all the animals and plants found fossil lived at the same time, how are we to account for the fact that certain strata contain only invertebrates while other strata contain various other plants and animals? In answering these questions we must remember several things. In the first place the strata have all been artificially separated by the geologists on the basis of the fossils which they contain. Strata which contain mammals *must* be classed as Eocene or later, no matter what other fossils they may contain. This principle of classification on the basis of the evolutionary theory results as follows. Suppose geologists are examining new strata and find strata with no mammals as fossils. Automatically they label it as older than the Eocene period. If it contains mammals it must be classed later than that period, though it may in every other respect resemble the other "older" strata which contain the same fossils except the mammals. All this leads the unsuspecting student to think that the record of the rocks is much clearer than it is. Now in life to-day we do not find mammals and invertebrates living together; why should we expect to find mammals and invertebrates always together as fossils? Mammals are not nearly as plentiful as invertebrates, so there would naturally be many places where the invertebrates would be found alone. The same would be true of all the other plants and animals. They live in biological provinces to-day; can anyone deny the possibility that they might have so lived in geological times? If the plants and animals living to-day were suddenly to become fossils, they would be found in much the same fashion as the fossils are actually found in the rocks, all in the region where they lived in life, in different parts of the earth.

But what caused the fossils? One thing we know, and that is that they were all caused by some catastrophe in water. The forces which we see acting to-day are utterly incapable of doing this on the vast scale of the fossils in the rocks. In fact it is to be doubted whether any fossils are being made to-day in nature. When animals and plants die to-day they decay before they have a chance to become fossils. The fossils as we find them in the rocks are usually complete in every detail; proving that the sediment which buried them covered them in such quantities that air never reached them to cause decay before they became fossilized. To-day, even in times of great floods, that almost never happens. In fact the only thing which can account for the fossils would be some world-wide catastrophe, such as the Biblical flood, or some catastrophe which changed the climate and contour of the whole surface of the earth.

A universal flood accompanied by tidal waves five or six miles high would account for the piling up of the animals and plants in certain localities, forming strata such as the Devonian fishes of Scotland where there is proof that the fishes all died suddenly in great agony, and were buried before they could relax into normal position. It would account for the scores of layers of coal in the coal deposits where rock and coal occur alternately one above the other many times. It would account for the regular cemeteries of mammals like the one in the bitumin pits near Los Angeles where saber-toothed tigers are found with thousands of other mammals exactly as though they had been swept there and buried by the advancing flood of waters and sediment.

There is nothing in the rocks to tell us what caused the flood, and we may speculate about it as much as we please, but the fact remains that the fossils were caused by some catastrophe in water. As far as the rocks can tell us, these fossil plants and animals all lived together on the earth at the same time; at least there is no evidence from the rocks that some lived millions of years before others came into existence. The successive age theory at any rate bids fair soon to become as antiquated as the Ptolemaic theory of the universe, or the idea that the earth is flat.

Conclusion.

We have examined the evidence from biology and found that there is no cause or combination of causes known to science capable of producing evolution. We have examined the evidence from geology and found that there is no geological evidence to show that evolution has occurred in the past, but on the contrary, much evidence to show that all forms of life lived together on the earth, each in its appropriate locality, throughout all geological history. We saw that it was not necessary to consider the other lines of argument for evolution, such as embryology and comparative anatomy, for even granting all that their advocates claim (and much evidence contrary to these claims could be adduced), the evidence from these lines would be only hypothetical, since there would be the alternative explanation of creation by an intelligent and all-powerful God to account for the similarities between the structure and development of the different animals. What then is the obvious conclusion? Simply that the alternative explanation, namely, creation, is correct, and that the theory of organic evolution is false.

II. Special Creation.

Why is it that scientists reject special creation with such scorn? If there is a rational God at all, he could make the world of life at one stroke as easily as through a long process. But if the evolutionary hypothesis has no foundation in fact, however much we may dislike special creationism, it is the only alternative left for us. The evidence of the Book of Genesis is not as antiquated as many scientists would have us believe. It tells us there that God created the world of life in the beginning. There is nothing irrational about that. It tells us further that He did it in a period of six days. Whether He did this in a period of six days of twenty-four hours, or whether He did it over six indefinite periods (an interpretation which it is perfectly possible for us to take according to Hebrew usage), we are not prepared to say. When this occurred is also a matter about which Old Testament scholars differ. Cer-

tainly the date of 4004 B.C. which was reckoned by Archbishop Usher a few centuries ago is incorrect, for the Bible gives us no accurate basis for constructing a chronology back of the time of Abraham. We may leave the time and the manner of the creation of the earth to those who wish to speculate about it, but the important thing for us to remember is that *God* was the one who created it. It might be possible to reconcile the account in Genesis I with a Christian doctrine of evolution if the facts of science compelled us to do so, but as we have seen there are no facts which force us to take such a view. Until such evidence for evolution is forthcoming, the Christian is fully justified in sticking to the traditional view that the creation of the universe was a special act of God's power, and not a long drawn-out process of evolution.

CHAPTER V.

THE REASONABLENESS OF SUPERNATURALISM.

The fundamental conflict in which Christianity is engaged to-day, in the intellectual sphere, is between *Naturalism* and *Supernaturalism*. Beneath all the attacks of scientists and philosophers, scholars and theologians upon Christianity lies an undercurrent of naturalism, more or less concealed, according as the opponent of supernaturalism is within the ranks of professing Christians or not. By the term "naturalism," as it will here be used, is meant the doctrine which denies either the possibility of supernatural intervention in the universe, because the universe is governed and controlled by natural laws, or, in case the theoretical possibility is admitted, the fact of such an intervention having occurred. In this chapter we will concern ourselves only with the doctrine which denies the possibility of supernatural intervention in the universe. The fact of such intervention having occurred will be discussed in the following chapters. By supernaturalism we refer to the doctrine which says that intervention from *outside* the forces which are acting to-day under what are called natural laws, in the universe is possible, probable, and that there is convincing evidence that such intervention has occurred in the past, and may occur at any time when God so desires to intervene. The evidence that such intervention has occurred will be discussed in the following chapters. In this chapter, then, we shall endeavor to show that this doctrine of supernaturalism is reasonable.

I. *The Possibility of Supernaturalistic Intervention in the Universe.*

If the arguments advanced in the preceding chapters are sound, we have shown that God exists, and that His nature is

such that He would have both the power and the knowledge to enable Him to intervene in the universe. Certainly, unless the created is above the Creator, unless the designed thing is greater than the Designer, unless the law is above the Law-Maker, there is no escaping the conclusion that God can, if He wishes, intervene in the universe to accomplish a purpose, if it is necessary to do so, in order to carry out His Divine purposes. We have shown the logical impossibility of the opposing hypotheses such as materialism and pantheism being able to account satisfactorily for the existence of the universe. We have shown the improbability of the universe of to-day having arrived at its present condition by a process of evolution, and we have shown that even though evolution has occurred it would be necessary to postulate a God to have created the primordial cell or cells with all the potentiality of all forms of organic life. The only conclusion possible, then, is to say that there is such a God having power, intelligence, sensibility and will, capable of producing the world of to-day, with all its manifold forms of life culminating in man. Certainly if such a God exists, and reason compels us to believe that He does, no rational man would deny the possibility of His intervening in the universe He has made!

And yet, absurd as it seems, when viewed in the light of these conclusions, educated men, both scientists and scholars, have denied and do to-day deny the possibility of God's intervening in the universe. What is the reason for this remarkable fact? Is there a flaw in our arguments, or is there an explanation ready at hand for this attitude on the part of educated men? I believe that there are at least three reasons why such educated men take this attitude toward supernaturalism and the Bible.

1. The common and widespread belief that the uniformity of nature forbids the possibility of supernaturalistic intervention in the universe, is the first reason why educated men reject supernaturalism. This, perhaps more than any other one thing, prevents those educated men who do not believe in the Bible, from fairly investigating the claims and evidence in support of the supernatural revelation contained in the Bible. We must ask ourselves first, then, just what is the uniformity

of nature. In the first place it is *not a force*. It is not a *power* that is supreme over all nature, forcing everything and everybody to obey it. The uniformity of nature is a mere abstraction, having no concrete existence in the external world. The uniformity of nature is merely the scientific statement of the fact that all nature seems to be working under a system of natural laws, which as far as scientific observation can tell, seem to be invariable in their application. But what are natural laws? From a scientific point of view, are they anything more than the way the phenomena of nature have been observed to happen within the time range of experience? The natural laws are not the forces themselves which they describe, but only the scientific formulation of the way in which the forces act. Natural laws are not to be confounded with the forces of nature which they describe. They have no control whatever over the forces themselves. The thing we must do, then, is to ask what these forces of nature are. Are these forces of nature eternal? We have already shown, in the section on materialism, that they are not. They are only the power of God *in action*. If this is the case, they are governed and controlled by God Himself. They are therefore subject to the rational side of God's nature. God is under no compulsory necessity to keep them uniform in their action. The only reason they are uniform is because God is a rational God, an omniscient God, and an all-powerful God, who does not have to change His mind every few days, in order to make room for unexpected happenings not included in His plan. This fact, and this fact alone, is the only reason why the forces of nature act in a uniform way. If God, for any reason sufficient unto Himself, allows these forces to depart from their uniformity of action, there is nothing in the forces themselves to prevent the change, and the laws of nature, which of course are mere abstractions, naturally have no power to prevent the change from occurring. Now suppose it is part of God's eternal plan that for some great purpose of His own He will intervene in these forces and cause a break in their uniformity and invariability. What is to prevent such an interruption from occurring? Nothing! Granting the fact that there is a personal God and that the forces of nature are not themselves eternal,

there is nothing to prevent a break in the uniformity of nature occurring, if God so desires. The only question that may arise is whether God desires the changes to occur. The question then becomes one merely of fact, as to whether it is probable to think that God would so intervene or not, and whether there is any evidence to show that He has intervened. The uniformity of nature then depends upon human observation and experience. If that experience were long enough to extend through all the ages of the past, we should be justified in saying that these laws have been uniform in the past, but even that, from a scientific point of view, would not justify us in saying that they would be uniform in the future. We might be justified in saying that there was the strongest kind of probability that they would be uniform in the future, but even then the matter would be one merely of fact, not of theory.

Now Christians claim that in the Bible they have the evidence which proves that such supernatural intervention has occurred. The question is one purely of evidence; does the evidence prove that supernatural intervention has happened in the past? The fact of the present uniformity of nature is no barrier whatever to the intervention of God in the past. The most that could be said from a scientific point of view is that there is a strong probability against such intervention, unless a motive sufficiently strong on the part of God can be shown to exist which would render it probable that He would interrupt the uniformity of nature. Christians claim that the redemption of the human race was a sufficient motive for intervention, and in that case intervention is not only possible but probable. The whole matter, then would be reduced to the limits of a case at law, with the common people to sit as judge and jury to decide whether the evidence is strong enough to prove that intervention has occurred.

2. The second reason why many educated men take a negative attitude toward the Bible, is because of pure ignorance of the actual contents of the Bible itself, and especially of the *evidence* in support of its *historicity*. This ignorance is in no way surprising when one remembers the average lack of early training in the study of the Bible on the part of university trained men. Nor is it particularly reprehensible that scientists

and professional men should never have made a study of the evidence in support of the historicity of the Bible. To study adequately all the evidence in support of the historicity of the Bible demands a specially trained mind, and the study of the evidence is a science in itself. One would hardly expect to find an inventor or a physicist an authority on the evidence for the historicity of the Bible. But what is both surprising and reprehensible is to find an educated man who is an authority in some other line, setting himself up as an authority on Biblical criticism without having ever given more than the most cursory study to the subject beyond swallowing whole what some destructive critic, whose own opinions are based on naturalistic premises, says about the Bible. The same scientist would never dream of criticising the views of a fellow scientist in some realm where he has never studied himself, yet this same man will in all seriousness set out to pick the Bible to pieces and tell the world that it needs a new religion which he himself is prepared to give! I submit that according to all the laws of the reason, a person has no right to deny the historicity of a document or group of documents without having studied the evidence on *both sides* of the question. The saddest part of it all is that such men, because of the respect and reputation which they have rightly gained in their own line of study, receive a welcome hearing on the part of hundreds, to which hearing they are in no ways entitled, and lead many astray because their hearers think that they are speaking with equal authority about the Bible as when they speak on subjects in their own line of study. Every Tom, Dick and Harry on the periphery of real science, (and too often real scientists themselves) feels himself fully qualified to express an opinion about the Bible and its historicity, without so much as even reading what the defenders of the Bible's historicity have to say concerning it! To make matters worse, the newspapers and magazines are always ready to give space to the opinions of such men, and so the error is broadcasted.

3. The third reason is one seldom thought of or mentioned but none the less important and true. The corruption of men's hearts often leads men to reject the book which reveals and condemns that corruption. A man who is living in a life of sin

habitually, doesn't enjoy words which prick him to the heart and lay bare all his corruption. So instead of heeding the words, he seeks to discredit and condemn the book which condemns him. It is necessary for his peace of mind that he be not called to the bar of his conscience, so it is the most natural thing in the world for him to pick flaws in the Bible and seek to discredit it. He must justify himself in his own eyes for not accepting the gospel message, so he must try to show that it is not a true message from God.

These are some of the reasons why educated men do not accept the Bible as the Word of God. Let no one suppose because certain clergymen and professors in theological seminaries refuse to take the Bible as the Word of God, and sneer at the arguments for the historicity and authenticity of the Bible, that therefore these arguments are beneath consideration, or that they have been tried and found wanting before the bar of the reason, by judges who have fair-mindedly weighed all the evidence for the defense and adjudged it insufficient to prove the case for the historicity of the Bible. The judges in every case have been prejudiced! The favorite phrase of the negative critics, "all scholars are agreed," means all scholars who start with naturalistic premises are agreed that anything which has the slightest odor of supernaturalism connected with it, is condemned by that fact alone! No matter how strong the evidence may be that the supernatural *has* occurred, since these scholars start with the premise that the supernatural can't occur, all evidence for its occurrence is ruled out of court without examination. Now I submit that even from a scientific point of view such a procedure is unwarranted. Questions of fact are not to be decided by any *a priori* principle laid down by any scientists, however erudite they may be! If facts and principles are at odds, so much the worse for the principles! The only thing we must be sure of is our facts. Facts are decided by *evidence*, and by evidence *alone*. Anyone, therefore, who attempts to attack the historicity of the Bible must present *evidence*, not theories, as the basis for his attacks on the Bible, otherwise his arguments are not worthy of serious consideration. We have already shown that naturalism itself is a false principle, unless we abandon all belief in God. Once admit God into the case,

and you can't keep the possibility of the supernatural out. Whether it has occurred, is a matter of evidence. But there is another point to be considered in this connection. Even if we cannot prove by argument that God exists, (which supposition we will not for a moment admit), nevertheless, if there is sufficient evidence, and sufficiently strong evidence that there has been a supernatural intervention in the Universe in the past, that fact alone would be the strongest kind of evidence for the existence of God.

The Probability of Supernatural Intervention in the Universe.

Having shown that supernatural intervention in the universe is a possibility, let us now consider some of the reasons why such intervention seems probable.

1. In the first place, it seems strongly probable that God would not create man and leave him alone. A personal God, if He is at all like men in His fundamental characteristics, as the Bible says He is, having created a personal being, would most naturally want to have communion and fellowship with the being He had created. It therefore seems strongly unlikely that God would leave man alone, especially if there were no barrier between the spirit of man and the Divine Mind. Then, too, if God has put men into the world, He must have some purpose for man to work out while he is in the world. The fact that man is a free agent, would most assuredly point to the possibility of man's living his life not in accordance with the plan of the Almighty, and therefore make it seem probable that God would at least reveal what His purpose was in placing man in the world, even if He did not hedge man's life about with barriers to prevent him from wrecking God's plans. It would therefore seem extremely likely that God would make at least this much of a revelation to man.

2. It also seems unlikely that man should be left in ignorance of the ultimate destiny of the human soul. If it is true that there is a Heaven and a Hell, to one of which places every soul will go, then it seems unlikely that God would leave man in ignorance of these momentous facts. Especially is this true, if the corollary is true that man's ultimate destiny is decided

by his actions upon the earth during a short lifetime, and that he will have no further chance after death to redeem his mistakes made during life on the earth. Most of all, if God intended to redeem man's life from destruction in a definite way, and intended as the Bible teaches, to have this redemption applied to a man's life through faith in a risen Lord, then He would most certainly tell men about this fact in some way or other. We thus see that there is a very great probability, if the God represented in the Bible exists, that He would reveal certain vital facts to man.

Ways by Which Revelation Could Be Made.

Having shown that a revelation from God to man is both possible and probable, let us now take up the ways in which God could reveal Himself to man, in order to know what to expect in the way of evidence, if God has revealed Himself.

1. The first way in which God might reveal Himself to man, is by Theophany, that is, by appearing face to face with man, and holding direct converse with him. At first thought it might seem that this way would be the most natural and ordinary one, if God revealed Himself at all, and doubtless it would be so were it not for the fact of *sin*. The sin in man's heart has erected a barrier between God and man. It is true that God has at times broken through this barrier and revealed Himself to some few men, especially in the earlier part of Old Testament times, but it was always an unusual thing, and when it occurred the people to whom He appeared felt that it was unusual, and that they were liable to death unless God protected them from His glory. When God appeared to the children of Israel at Mount Sinai, and thundered forth the Ten Commandments, the people were afraid, and did not want the appearance to continue. So because of sin, we must not expect the majority of God's revelations to man to be made in that way.

2. The second way was by dreams and visions. These differ in that in a dream God reveals Himself while the person dreaming is unconscious. In a vision, on the other hand, the person receiving the revelation is in a conscious state, or in a trance,

during which he consciously perceives the vision in the external world. In other words, in a dream, the revelation is in the mind itself, while in a vision the revelation is external to the recipient, and is perceived by the use of his ordinary faculties of sight and hearing. These methods were among the commonest methods by which God revealed Himself in the Old Testament.

3. A third method of revelation was by the supernatural quickening of the minds of chosen men, so that they could, by the use of their spiritually quickened faculties, perceive clearly and correctly the spiritual truths which God wanted revealed to His people, and by giving them proofs that their revelation was from God, send them forth as His messengers to preach to His people the Divine message.

4. A fourth method, and the one by which the Bible was given to us, was by so controlling the minds of prophets and apostolic men by the supernatural influence of the Holy Spirit, that when they wrote the words of the Bible, what they wrote was kept free from error, and what was recorded was the truth which God wished them to record. In this method, it is not to be thought that God dictated the words written, or that He interfered in any way with the ordinary exercise of the faculties of the writers, but that He so guided and controlled them that while they were free to write what they wished, yet what they wrote was kept free from error.

5. The fifth and most important way of all was the complete revelation of Himself which came to us through God's only begotten Son, Jesus Christ, who was both God and man, and who in Himself embodied the complete revelation of God to man.

Ways of Attesting and Accrediting a Revelation.

Let us now consider in what ways a revelation when given by God to man could be accredited and attested. It is perfectly plain that such a revelation would need to be tested and accredited, for unless it were, men would never believe that the revelation was from God Himself. In a matter of such vital importance to man, man would have a right to demand of any-

one claiming to have a revelation from God, that he show his credentials. In a human court, an ambassador from another power must present properly attested credentials before he is given any standing as an ambassador, and before he has a right to claim recognition as an authorized representative of the other power. In the same way any man claiming to come from God with a message from God to mankind, must first present credentials showing that there is no question but that he is the authorized representative of God. Man has a right to demand these credentials, and by the very nature of the case, they must be of a kind that could not possibly be duplicated by man, for if they could be, they would lose all value as accrediting the message from God. Is it not clear, then, that if there has been a revelation from God, there must be something accompanying that revelation which would prove incontestably that the revelation was from *God*, and not from *man*? Instead, then of its being improbable that there has been an interruption in the uniformity of nature in the past, it seems highly probable that there has been an interruption in this uniformity, especially if God has given a revelation to man. There seem to be only two ways in which such a revelation could be attested.

1. The first of these ways is by what we commonly call miracles. A miracle as we will use the term is a departure from the ordinary method of God's activity. "A miracle is an event in the external world, which is accomplished by the immediate power of God." A miracle implies the direct manifestation of God's supernatural power. It will be seen at once that many of the things which men are in the habit of loosely calling miracles, are not properly called such. Some people are in the habit of calling a miracle any marvelous event which ordinary men cannot explain by the laws of nature which are familiar to them, but which could be explained in accordance with those laws if they knew more about them. Now it is perfectly true that many of the actors in the Bible drama undoubtedly used human skill to accomplish some of the results which they brought about, and it would be entirely wrong to suppose that they would use supernatural means to accomplish a result which ordinary human means could accomplish just as well. But such an event would not be a true

miracle, though the ones who looked on might not understand how the results were brought about. A true miracle cannot be explained by natural laws. Only under such conditions can it attest revelation, for unless it were of this character, it would offer no proof that the revelation was from God.

2. The second way in which revelation could be attested is by the prophetic foretelling of events. Now by prophecy, in the sense of foretelling an event which is to come to pass in the future, we do not mean general statements about the future events which a man could make by closely observing present tendencies and making a shrewd guess as to what would be likely to happen in the future. Though such things are loosely spoken of as prophecies, they are not properly called such. A predictive prophecy which could properly be called such would be a foretelling of events which were to happen in the future in such detail that the hypothesis of a guess could not account for the fulfillment of it. A prophecy in the real sense is a foretelling of events in such a way that only the hypothesis of supernatural knowledge could adequately account for the fulfillment of the prophecy. Only under such circumstances could a prophecy become a means of accrediting revelation. The value of prophecies for accrediting revelation is cumulative. The fulfillment of one prophecy might conceivably be due to chance. The fulfillment of two prophecies would be unlikely. The fulfillment of three or more highly improbable, and the fulfillment of a dozen or score, beyond the bounds of possibility on any other hypothesis than that of supernatural knowledge, on the part of the prophet.

It will be noticed that the value of miracles as attesting revelation would be particularly effective only for the people beholding the miracle. Its value to other people would be decreased in proportion as it became impossible to test the evidence directly. Probably the only exception to this rule is the resurrection of Jesus Christ, for, as will be shown later, the Christian Church was founded on the belief in this miracle, and if the miracle be denied, the origin of the belief must be satisfactorily accounted for in some other way. The value of this miracle, at least, as attesting revelation, has therefore been in no way lessened by the passing of time because of the con-

nection between the resurrection and the Christian Church. The value of prophecy, on the other hand, increases with age. A true prophecy would be useless as a means of attesting revelation, to the persons to whom it was uttered, because its fulfillment would still lie in the future. The prophecy becomes valuable as a means of attesting revelation only after the prophecy has been fulfilled, and then, if the time when the prophecy was uttered can be dated with reasonable exactness, and especially if the prophecy was fulfilled only after the lapse of centuries, the prophecy becomes a proof positive for all time that the one uttering the prophecy had supernatural knowledge. For instance, we know beyond the shadow of a doubt that the Old Testament Scriptures were in existence long before the time of Christ. No contrary hypothesis would be listened to for a moment by scholars even of the critical school. If it can be shown with equal positiveness that certain prophecies contained in the Old Testament books have been fulfilled since the beginning of the Christian era, then we would have the most convincing proof that the writers had supernatural knowledge, and that the revelation which they put forth as coming from God, actually did come from Him.

The Question of the Actuality of Such Revelation, One of Fact, to be Decided by Evidence Only.

Now a little reflection on the subject will be sufficient to convince one that the only way we can decide whether or not such a revelation has been given to us by God, is by an examination of the evidence tending to show that such a revelation has been given. Since the matter is one purely of fact, and of fact alone, it can be decided only by the evidence. We may have a theory that it is impossible for the earth to revolve upon its axis, but no matter how plausible our theory may sound, our having the theory will not prevent the earth from turning on its axis once every twenty-four hours! In the same way, if God *has* given a revelation, no amount of theorizing to the contrary can change the fact. The only way those who do not believe God has given a revelation to man can prove their case,

is for them to show that the evidence for such a revelation is worthless.

The whole question of whether there has or has not been such a revelation, is, then, a matter purely of evidence, and is to be decided only according to the laws of evidence. What then are the laws of evidence? These laws are few in number, and very easy to apply.

1. Is the witness competent? This is the first question that must be asked of every witness, and before any testimony can be admitted in court. If it can be shown that the witness is not of sufficient intelligence to be able to understand the subjects about which he talks, or if it can be shown that the witness is not sufficiently educated to give testimony about the things concerning which he pretends to testify, then his testimony is ruled out of court. For instance, if a man who was not a handwriting expert were to testify in regard to a certain bit of writing and express his opinion that it was a forgery, his testimony would carry little weight because it could be shown that he was not a competent witness.

2. Is the witness reliable? That is, is he truthful and honest? Is there any reason to suspect that the witness is prejudiced or is trying to conceal the truth? If it can be shown that the witness is not a reliable person, then his testimony must be taken with a great deal of care, and if he is sufficiently unreliable, his testimony must all be ruled out of court. For example, if the critics can show that Luke is inaccurate in his statements about geography they can go a long way toward discrediting his witness on other questions where he cannot be tested by outside knowledge.

3. Was the witness in a position to know the facts? That is, was the witness so situated that he could put himself in possession of all the pertinent facts? For example, if it could be shown that Luke never saw Paul, his testimony concerning Paul's actions would be greatly discredited. These are the three laws of evidence, and all testimony or evidence of whatever kind, must be tested by these laws before being considered. Now right here I want to call attention to a very important fact. Any man of average intelligence is amply qualified to sit on the jury to consider the case of the critics against

the Bible. It does not take any especial technical training or knowledge to be able to weigh this evidence. All it takes is an open mind with the capacity to form judgments. We can all apply these tests and estimate the evidence by them. It will then be possible to form a judgment of our own in accordance with the evidence. *A priori* theories as to what could or could not have happened must all be abandoned and the decision made on the evidence only. Let us now take up this evidence for the Bible as the Word of God and decide for ourselves whether or not it contains such a revelation.

CHAPTER VI.

THE CAUSE OF THE GROWTH OF THE GREAT RELIGIONS OF THE WORLD.¹

The trend of modern scholarship is unquestionably away from supernaturalism. Christianity is being more and more looked upon as one of a number of great religions in the world, having, it is admitted, a clearer perception of the great spiritual truths of monotheism, the fatherhood of God and the brotherhood of man, than the other ethnic religions, but after all, as being only one of several great religions all of which have their mountain peaks of spiritual insight. The West, we are told, has much to learn from these other great religions of the East, and, in fact, Christianity in the past has gotten many of its greatest ideas from other religions, so that it is only the logical thing for the modern Christian to examine all the different religions, discarding many of the outworn categories of thought of Christianity, and pick out from all the great religions those features which can be of the greatest practical use to the modern world. It is ridiculous, say modern scholars, for Christians to think that the Jews of the times of the prophets, or the Jews of the first century of the Christian era, had a monopoly of religious insight; the sages of India and China also were great religious thinkers, and discovered many profound religious truths. Of course the modern mind must discard such things as miracles and other superstitious excrescences, together with myths which characterize all ancient religious thought. All these ancient religions, we are told, have such things as virgin births, and legends of resuscitation, so that we are not surprised when we find them in the early legends of Christianity, but these, after all, are unnecessary to the appreciation of the

¹ Reprinted by permission from the "Princeton Theological Review," October, 1925.

deeper religious truths discovered by those ancient religious philosophers, and modern lovers of religious truths can easily pierce beneath these outworn categories of religious thoughts to the kernel of truth inherent in them, and discarding the symbols, embrace the reality which alone is of practical value to us of the present day.

The evangelical Christian of course looks upon Christianity in an entirely different manner. Instead of being one of many good religions in the world, Christianity is, to him, the one true and final religion, and the only religion which offers eternal salvation. The other religions of the world may and of course do have certain elements of truth in them, but they must be supplanted by Christianity, the religion which alone offers a redeeming Saviour. The evangelical Christian accepts the view of the Bible that instead of being a religion evolved and developed by man's groping after God, Christianity is a religion *revealed* by the Almighty. Instead of being the natural outgrowth of religious experience, he looks upon the Bible as a book supernaturally inspired by the Holy Spirit, so that it was miraculously kept free from error either of fact or thought. In fact he regards Christianity as supernatural in its origin, in its content, in its growth and in its Saviour. We may almost say that the line of demarkation between evangelical Christians and their opponents is in the affirmation of supernaturalism.

The various lines of proof upon which the supernaturalistic view of Christianity rests will be taken up in the following chapters. In this and the next chapter we wish to show that the growth and development of all the other great religions can be explained by purely natural causes, that in the growth and development of Christianity these natural causes were inoperative, and that however much we may grant to external circumstances as fostering the spread of Christianity, we are forced to conclude that a supernaturalistic power must be posited to explain adequately the marvelous conquest by Christianity of the pagan Greek and Roman world.

The axiom which we stated in a previous chapter, that every effect must have a cause adequate to explain the observed effect, is peculiarly applicable to the spread of the great religions of the world. Their growth and development must be ex-

plained by causes adequate to produce the effects. Can all the religions of the world be explained as growing and developing by purely natural causes? If so what were the causes operative in their spread? What were their claims and especially what were the claims of the founders? Did any of these great religions claim to be supernaturally founded, and if so, how were the claims substantiated? Is there any evidence of supernatural power at work in their spread? These are the questions that demand an answer. If the spread of these religions can be accounted for on purely natural grounds it will be doubtful whether they had supernatural origins, even though they may claim to have, unless the claims are supported by the strongest kind of evidence of supernaturalism.

From this point of view, let us briefly review the chief religions in the world to-day, dealing only with the causes of their growth and development, especially in the earliest stages.

Mohammedanism.

The most recent religion to gain an international following of any great number of people, is Mohaminedanism. It is one of the three great missionary religions, Buddhism and Christianity being the other two. It is also the religion which has had the greatest conflict with Christianity in the past. It has in the neighborhood of 200,000,000 followers. In its early history its spread was even more rapid than that of Christianity, and most important of all, the scene of its conquests was in lands which were nominally, at least, under the control of the Christian Church! Certainly in this religion, if in any, we would expect to find evidence of supernatural influences at work in its spread.

The first thing we notice about Mohammedanism is the fact that almost from the very first it was *spread by force*. More important still, is the correlative fact that there was no important military power available to check its career. The Western Roman Empire had been overrun by barbarians in the 6th century, after the church had become corrupt and stagnant with too much prosperity and political power. The Eastern

Roman Empire was divided politically by insurrection, and its army corrupted and weakened by luxury and lack of discipline. The Greek Church was divided by factions and could not offer a united religious opposition to the common enemy, while the forces of the Eastern Empire were busily engaged in fighting the Persians who were invading Asia Minor. The Persians themselves had their hands full defending the territory they had just conquered from the Eastern Roman Empire, and as there was nothing in the way of spoil to be gained from the Bedouin tribes who were the first followers of Mohammed, they paid little attention to his rapidly increasing army until it was too late to check its power.

Another fact that aided Mohammed in the early years of his career, was the fact that there was no unity or even coöperation among the different Arab tribes. They were constantly quarreling with each other, and had nothing to hold them together. As a result of this fact Mohammed was able to conquer one tribe after another, impose his religion upon it at the point of the sword, giving the people the choice of becoming followers of Mohammed, or of being killed or sold into slavery, until he had the whole of Arabia under his control, and a powerful army of fanatics at his back. Not the least of the causes of the military success of Mohammed and his successors, was the fanatical bravery of their troops. Every Moslem was taught to believe that if he died while fighting the "infidels," he was translated immediately into Paradise, where he would enjoy all manner of sensual rewards. "The sword," said Mohammed, "is the key to heaven and hell; a drop of blood shed in the cause of Allah, a night spent in arms, is of more avail than two months of fasting and prayer: whoever falls in battle, his sins are forgiven and at the day of judgment his limbs shall be supplied by the wings of angels and cherubim." This is what accounts, more than any other fact, for the fanatical zeal of the followers of the prophet. With such a belief, it is easy to see why they were almost irresistible in battle. Of course coupled with this fact was the fact mentioned above that the forces of the prophet met little organized opposition. They swept over Asia Minor, Syria, Palestine, Egypt and North Africa, conquered Spain, and their victorious career

was not checked for a hundred years, until Charles Martel defeated them at Tours in A. D. 732.

Though the main reason for the spread of Islam was the Caliph's army, coupled with this fact was the fact that Islamism appealed to the lower sensual nature of mankind, and promised all sorts of sensual delights in heaven. It is not difficult to get converts among idolaters and people whose religion means little to them, with such an appeal. Islam demanded no moral regeneration, and was a religion divorced from morality. As long as certain external forms of worship were gone through with, the Moslem could commit all the sins in the Decalogue with impunity.

These facts in themselves adequately account for the spread of Mohammedanism. Undoubtedly God used this religion to punish a corrupt church, effete with prosperity, which had become unfaithful to Christ and true Christianity, just as he used the Goths, Franks and Vandals and other invaders to chastise the church in Europe, preserving the true religion in the Irish Church, from which it spread again over central Europe. But though God used it as an instrument, natural causes are adequate to account for the actual spread of the religion.

Buddhism.

In 552 B. C., Gautama, an Indian prince, was born. In after life he assumed the name "Buddha," the "enlightened," and became the founder of the oriental religion known as "Buddhism." Buddhism was an outgrowth of Hinduism, and its early development must be understood in the light of this fact. Gautama became dissatisfied with the gross sensuality of the Hinduism surrounding him, and at last withdrew himself from the world, first to asceticism, and when he became convinced that that offered no hope, to mystical contemplation, to endeavor to find a way of escape from the pain and sorrows of life. During this stage of his life he discovered what seemed to him the "way." The doctrine which he set out to propagate was as follows: "I. Suffering and sorrow. Birth, growth, decay, death all cause sorrow. All states of mind which co-exist with consciousness of individuality are states of

suffering. 2. The cause of suffering. The action of the outer world upon us excites delight or desire, and these alike are the cause of sorrow. 3. The cessation of sorrow. The annihilation of all thirst and lust of life is deliverance from sorrow. 4. The way of deliverance is the Noble Eightfold Path of (1) right belief, (2) right feelings, (3) right speech, (4) right actions, (5) right means of livelihood, (6) right endeavor, (7) right memory, (8) right meditation.”¹

All these injunctions sound like a Christian rule of life, but when we begin to question their meaning, we are disappointed to learn that most of these “right” things are in reality, *wrong* things! Right belief turns out to be belief in the doctrines Buddha taught. Right feelings turn out to be the absence of all feeling toward everyone and everything. Right speech turns out to be not to lie so that you will be found out. Right actions turn out to be negative rules of restraint of one’s passions, very good in themselves, but totally inadequate for the guidance of men’s lives. Right means of livelihood turns out to be getting one’s living by means of begging—making a merit of what should be man’s shame. Right endeavor means mental labor only, while right thought means thought about Buddha’s doctrines and right meditation means putting one’s mind in a trance in order to communicate with Buddha, or the annihilation of thought. We look for a way of salvation and find only a pessimistic laziness.

But what caused the spread of such a religion over so large a section of the continent of Asia? As we attempt to discover the causes of its growth, we find two periods of its growth, with different causes operating in each period. During the first period, during which Buddhism spread over India, Buddhism was not so much a new religion as a reform of the already existing religion of Hinduism. “He would have claimed that he was a correct exponent of the spirit of the ancient Vedic faith. His disciples simply claimed that he was the greatest, wisest and best of the Hindus. . . . He was the Hindu Luther . . . whose personality fused into living unity forces that had long been gathering, and originated a movement that swept over India and all but submerged for a time the monuments, in-

¹ Speer: “The Light of the World,” p. 78.

stitutions, and ordinances of the ancient religion.”¹ Buddhism, then, was not so much a new religion as a reform of an already existing religion. At first it worked inside the castes of Hinduism itself. At this point, in explanation of its early growth, we must note the fact that Buddhism in its first form, was in some respects superior morally and ethically to the surrounding Hinduism. It presented a way of escape from the cares, pains and anxieties of life, and also presented an ideal of life which particularly appealed to natives of a tropical climate. It presented as an ideal of life a lazy, happy-go-lucky kind of vagrancy, with no work, no cares and no responsibilities. It glorified begging into a religion, and made it possible for men to get their living without working. Such a doctrine, in a superstitious, ignorant population such as India contained, presented a peculiar appeal, and spread rapidly. Soon, however, it began to meet opposition from the Hindu priests. Buddhism then began to show its true character. It began to make compromises, which ended in its reabsorption into Hinduism. One of the greatest causes of the spread and vitality of Buddhism has been the readiness with which it has compromised in whatever country it has gone. After two centuries during which it had spread over the Ganges valley and a part of the rest of India, the invasion of India by Alexander the Great threw the whole country into chaos, from which a kingdom under a low-caste king emerged. The Brahmins looked down upon the low-born usurper of power, and in revenge he gave his patronage to Buddhism. This was the turning point in the history of Buddhism. From this time on it ceased to be a local and became a world religion, setting out to conquer the world for Buddha. The king, by throwing the weight of his power back of Buddhism, popularized it and paved the way for his great grandson, Asoka, who conquered most of India and established Buddhism as the official religion of the country. He introduced a strict organization among the wandering priests and with periodical conferences, greatly strengthened the church. The most important thing he did was to see that missionaries were sent out to other lands to preach Buddhism. These missionary priests went out east and west,

¹ Grant: “The Religions of the World,” p. 108.

and a century or two later went north to China, in rags and with begging bowl in their hands, backed by the political and diplomatic power of Asoka and his successors. From this time on, Buddhism entered on the second stage, that of missionary activity.

As a missionary religion, the secret of its success lay in its readiness to incorporate into itself the superstitions and beliefs of the natives of whatever country it entered. When it entered China, it allied itself with the animistic superstition and with Taoism, opposing the more aristocratic Confucianism of the literati. Even with this alliance, however, it did not spread widely until Emperor Ming Li in A. D. 61 made Buddhism the imperial faith. Though it was opposed by the Confucianists, yet here again it maintained itself by compromise. The result is that the Buddhism of China to-day is a curious mixture of all three religions, animism, Confucianism, and Buddhism. From China Buddhism passed into Korea, where it incorporated the worship of the supreme Being into its system thus introducing a fundamental contradiction into the heart of Buddhism, which was originally a religion without a God. From Korea it passed over into Japan, where after a losing struggle for a hundred years with Shintoism, the Buddhist priests received a "revelation" that the sun goddess and other Japanese deities were all other incarnations of Buddha, and should be incorporated into the Buddhist pantheon. Thus the noticeable feature of Buddhism to-day is the fact that wherever we find it it is a totally different thing from the religion which Buddha propagated, and one which Buddha himself would never recognize.

In this brief sketch of Buddhism, we see several outstanding things that marked its spread. The periods of its intensest missionary activity were the periods when it was backed by political power and prestige. This was one of the chief causes of its spread. The second main cause of its spread was the fact that it always adapted itself to the religion of the country where it went. The main cause of its appeal to its converts was that it offered them a way by which they could *earn* salvation, by going through certain rites and ceremonies, a thing which naturally appeals to the religious instincts of man. All

men naturally feel that they should earn their own salvation, and such a way of salvation naturally appeals to them. Then another cause of its spread was the fact that it made it possible to satisfy man's natural inclinations toward laziness by making laziness a virtue. All these causes are amply able to account for the growth and spread of the religion.

Hinduism.

The oldest living religion in the world is Hinduism. Probably more than to any other one thing it owes its vitality to its caste system which holds the inhabitants of India in iron bands stronger than any steel ever made. The whole people is divided into a system of castes which are more rigidly observed than are the laws of morality. No member of a lower caste can associate with a member of a higher caste. It is this system of caste which gives the unifying principle to a religion which is said to possess 330,000,000 gods. As a matter of fact, Hinduism is not a religion but a social system that embraces all manner of religions. The only way the religion is spread is by inheritance, or by a Brahmin going into a new locality and dividing the people into castes, at the same time declaring the local deity to be a Hindu god. The people in the caste have no choice in the matter, since all the castes which are higher than theirs, unite to force them into their proper place. It makes no difference what the belief of the individual may be, whether he be atheist, monotheist or polytheist, so long as he keeps the caste rules, he can do as he pleases and believe what he pleases. Of course Hinduism requires no ethical or moral laws to be kept, and makes no pretense at any requirement of regeneration for a person to be a member of any caste. The immorality and sensuality of the religion itself is so marked that nothing in the way of morality can be expected from the devotees of the religion.

In addition to its caste system, Hinduism owes its existence to the adaptability with which it absorbs within itself any competing or opposing religion. New religions simply become new castes, or the new ideas are incorporated into the already existing castes. As we have already pointed out, Hinduism is

in reality a social system, and not a religion, so that it can in no way be compared with Christianity.

Taoism.

The founder of Taoism, Lao-tsze, was born about 604 B. C. in Honan province, China. The religion which he founded was so-called after the book which he wrote a short time before he died. In this book he set forth an ethical code of many good thoughts, but advocated man's withdrawing from the world and contemplating Tao, as a means of attaining peace and comfort. The religion which sprang up after his death soon incorporated the animism of the land in itself and became a religion of necromancy, geomancy, and demon worship. It spread through fear and peopled the earth and rivers with demons and dragons whom the people must propitiate with sacrifices and gifts, if they would live in peace and prosperity. The priests were and are the only ones interested in perpetuating the religion, and the only interest they had was that of gain. The principal reason the religion spread and gained a hold was because it played on the superstitions of the people and made them fear all the surrounding evil spirits, and think that unless these spirits were propitiated some dire evil would come upon them. The only way they could be propitiated was by calling a Taoist priest and hiring him to offer sacrifice or diagnose the cause of some sickness or disturbance, so that the spirit would cease troubling the family or town. The priests continually played on the fears of the people and thus forced them to support their temples and the priests themselves. Of course Taoism is so mixed with the other religions of China that it is impossible to distinguish between the true followers of the religion and those who are really Buddhists or Confucianists, and who only offer sacrifice to the demons out of fear. It is easy to see from what has been said above that there is nothing remarkable about either the growth or the continuance of this religion. It was a religion founded on fear, spread through fear, and existing through fear. It has no appeal to morality or regeneration.

Confucianism.

In Confucianism we have the supreme example of the power of state education and family discipline. Confucianism conquered a mighty nation solely through education and family discipline. All of which goes to show the truth of the old adage that if you repeat a thing often enough and do it sincerely you can make almost everyone believe you. The life of Confucius presents few remarkable characteristics. Born in 551 B. C., his intellectual powers began to show themselves at an early age, and he began to teach at the age of twenty-two. In the China of his time the old feudal system which had existed for fifteen hundred years before his birth, was gradually disintegrating, and the people were losing their respect for all morals and customs. Confucius perceived this breakdown of morality and started out to counteract it by gathering, studying and teaching the wisdom of the past to all who would listen to him. To Confucius, the golden age of wisdom and righteousness was in the past, and he believed that by spreading broadcast all the accumulated knowledge and wisdom of the ancients, society could be reformed and made perfect. It was this ideal that he set out to realize—to regenerate society by spreading the knowledge of right principles. He claimed no supernatural knowledge or power, and taught no religion as such. He was an ethical philosopher and sage, who believed that the world could be regenerated through knowledge. Needless to say, Confucius was doomed to disappointment, for it takes more than knowledge to regenerate society. It is useless to try to change the mind while the heart is filled with evil.

After an early success in the office of magistrate of Chungtu, he was made Minister of Works and Crime in the state of Lu, and started out to reform the whole state. At first he succeeded, and the state became a model for all the surrounding country. But the rulers of the surrounding states became jealous of the prosperity of Lu, and finally one of them sent a present of beautiful women and fine horses to the Prince of Lu, and by means of these sensual pleasures broke down the influence of the austere philosopher over the Prince. Angered by

the neglect which his doctrines began to suffer, he went into voluntary exile, and began to seek for a ruler who would appreciate and follow the teachings which he felt were able to reform the people. For thirteen years he and his disciples wandered from state to state looking for this kind of a ruler, but all in vain. The men of China needed more than knowledge to change their hearts. At last, five years before his death he was recalled to Lu, and spent the last five years of his life in quiet literary effort, collecting the Classics and putting them into permanent form. He died in 478 B. C. a disappointed and disillusioned old man.

His death caused a great wave of admiration and respect to sweep over China for the sage, and people began to study his writings and teachings more than before. That of course does not mean that they began at once to practise the virtues which he advocated, but they tried more than before to follow his teachings. It was not until the Han dynasty came into power, however, that the influence of Confucius became supreme in molding the Chinese character. During this dynasty the memorizing of the Chinese Classics became the principal and almost the only education of the Chinese youth. From that day to this or until the last fifteen years, the education of the Chinese youth has consisted almost solely in the memorization of these Classics. Needless to say, with the power of the state back of this educational system, and all political preferment depending on the successful passing of examinations in the Chinese Classics, Confucianism retained a hold upon the people that almost no power could shake off.

The other explanation of the hold of Confucianism on the Chinese people, is the custom of ancestor worship which existed before the time of Confucius and which he approved and sanctified. "It has produced a family solidarity found nowhere else in the world. It has led to the legalization of concubinage as essential at times to the securing of sons to maintain the family line and the unending worship which is indispensable to the dead and the living."¹ Thus the Chinese youth, from the time he began to talk, was steeped in the influences of ancestor worship and the Chinese Classics. Is it any wonder that under

¹ Speer: "The Light of the World," p. 148.

such conditions Confucianism became fixed upon the Chinese people?

Neither Confucius nor his founders claimed that their ethical system was a religion, or that it had any supernatural origin. In actual fact, however, Confucianism is a religion, for around the system of ethics has sprung up the worship of Heaven, the powers of nature, Confucius himself, and the imperial ancestors, in addition to the worship of the ancestors of each individual family. Of course since the foundation of the republic, the state worship has largely ceased, though ancestor worship is as firmly fixed as ever.

But since all this is admittedly of human origin and growth, the religion holds no problems for us in the search for supernaturalism in religion. It is well to point out several other facts about Confucianism, which show why it appealed to the people. It is a ceremonial religion and fosters polygamy and the system of concubinage. If a person worships his ancestors faithfully, he can live as he pleases and be in good standing with his fellows. While Confucian Classics teach many virtues, the maxims have little hold on the hearts and lives of the followers, and no real regeneration is either demanded or expected. These facts, coupled with the educational system and ancestor worship are amply able to account for the origin and spread of the religion.

Shintoism.

Shintoism is in no sense a world religion. It was deliberately fostered and nurtured by the state to lead the people to reverence and worship the emperor as a god. The mythology of this religion has produced a loyalty to country and emperor which the westerner can hardly understand or appreciate. According to these Shinto myths, the first Japanese emperor was the grandson of the goddess of the sun, and the islands and the Japanese people have sprung from gods. The islands are filled with thousands of the shinto shrines, their chief characteristic being the absence of idols. It is the spirit dwelling in the place that is worshipped. While the religion claims to be supernatural, the grotesque myths unsupported by evidence ren-

der its claims negligible. It is in no sense a missionary religion, and its spread was due solely to governmental protection and influence. It tickled the pride of the Japanese to be told that they were all the offspring of gods, and thus, far superior to the rest of the world, but the claims of the religion are absolutely unsupported by evidence or supernatural proofs.

In this brief review of the principal religions of the world outside Christianity, it is perfectly clear that there has been nothing of supernatural power at work in the origin and growth of these religions. We will in the next chapter discuss the origin and growth of Christianity in comparison with the origin and growth of these other religions. It will become increasingly evident as the discussion proceeds, that the only reasonable explanation of the origin and growth of Christianity is that it has had a supernatural origin and that its growth under peculiarly adverse circumstances must have been due to supernatural power and guidance working through the hearts and lives of Christian men and women.

CHAPTER VII.

THE CAUSE OF THE EARLY GROWTH OF CHRISTIANITY.¹

In our discussion of Mohammedanism we saw that the causes of its rapid spread were principally four: (1) It was spread by force. (2) It appealed to the lower sensual nature of man. (3) It was a religion divorced from morality. (4) It was a religion in which ritualism earned one's salvation. In our discussion of the other great missionary religion, Buddhism, we saw that its spread was principally due to four causes, (1) Its missionaries were backed by political power and prestige. (2) It always compromised with and adapted itself to the native religion wherever it went. (3) Salvation could be earned by rites and ceremonies. (4) It made virtues of the natural proclivities to evil in man's nature, in regard to laziness and selfishness.

Let us now take up the causes which were operating in the spread of these other missionary religions and see whether they were operating in the case of Christianity. It will be remembered that Hinduism, Taoism, Confucianism and Shintoism are in no sense world religions and have never been missionary religions so that it will be unnecessary to deal with them in this connection.

Christianity Not Spread by Force.

In the first place Christianity was never, up to the time when it became the chief religion of the Roman Empire, under Constantine, *spread by force*. Starting with a few humble followers of Christ, from the very first it was spread by per-

¹ Reprinted from the "Princeton Theological Review," October, 1925. Used by permission.

sonal, man-to-man contact between Christians and those who were not Christians. Wherever the Christianity went it was presented by Christians who carried the Gospel message by word of mouth, and whose word was witnessed to by their lives and example. Every Christian was a missionary every minute of his life. The sacred fire, lighted in the hearts of the humblest slaves, spread like a forest fire to the hearts of the highest members of Roman society, and yet it spread so quietly and unobtrusively that all the concentrated power of the Roman government was unable to check its spread. But in the whole early history of its spread *force* was *never* used in its behalf. Its victories were always accomplished by the persuasive power of men's lips and lives, finding a corresponding response in the hearts quickened by the Holy Spirit of God. Neither threats nor bribery, fear nor hope of material reward were ever used to induce men to believe in the crucified Saviour, during the first centuries of its growth.

Christianity Not Backed by Political Power or Prestige.

Nor were its missionaries ever backed by political power or prestige during the period of its early growth. On the contrary, all the political power and prestige of the mighty Roman Empire were brought to bear *against* the Christians and their propaganda. Whenever men became Christians, all hope of their ever securing political power or position vanished. Christians were treated as outcasts and robbed of whatever power or position they already had. Often when the government officials discovered that a certain person had become a Christian, all his property was confiscated by the state, and the family which was formerly wealthy and powerful, became wanderers and beggars. Yet in spite of all this, the number of Christians grew and multiplied until at the time of the accession to the throne of Constantine, probably between a tenth and a fifth of all the people in the Roman Empire were Christians.

Salvation Not Gained by Ritualism.

Then Christianity in the early Christian church was not a religion in which a man's salvation could be earned by the per-

formance of certain rites and ceremonies. Christianity had its rites and ceremonies, but historical research is making it abundantly evident that the early Christians did not regard these rites and ceremonies as conferring any special merit on the one who engaged in them. Baptism and the celebration of the Lord's Supper were the chief rites of the new religion, but the new believers never were allowed to take part in them until they had passed a certain time as catechumens, and had proved by their lives that their repentance from sin was sincere and genuine, and that their knowledge of Christian truths was sufficient to warrant their reception into the regular body of believers. Thus all those who were received into the church learned before they became members of the church organization that salvation was a relationship between the inner heart of man and his God, and if that relationship was absent, no amount of rites and ceremonies would establish it. This meant that the natural tendency of man to trust in external acts of his own strength to secure favor with God, found no grounding in the Christian religion as it was first promulgated.

Christianity Never Compromised.

In the fourth place Christianity never compromised with or adapted itself to the native religions of the regions where it went. To understand what this really meant we must try to put ourselves back in the time when Christianity was trying to win its way against seemingly insuperable obstacles. No other religion which the world had known before, with the exception of Judaism, had ever claimed to be the only true religion or had tried to supersede other religions in the nations where they went. Even Judaism though it sought proselytes never tried to spread itself among other nations, for most Jews thought that no other people could ever share in their unique relationship to Jehovah. No other religion ever even attempted to set itself up as the only true religion. Every other religion recognized the gods of other nations as gods of those localities and peoples, and did not attempt to overthrow them. Nor did any devotees of other religions refuse to worship strange gods if the occasion demanded it. When the Roman

government gained control of the lands bordering on the Mediterranean, it never interfered with the worship of the local deities in the various lands, but it insisted that in addition the people should recognize the Roman Emperor as a god. As far as we know there was almost no objection on the part of the people of the conquered lands to this requirement. Indeed it seemed to them quite the proper thing to do. Had not the Roman legions conquered them? The Roman authorities never interfered with their worship of their own deities as long as they added the Roman Emperor to the list. But in the case of Christianity it was different. Christianity claimed not only to be true but it claimed to be the *only* true religion! Most of all, its devotees refused to recognize any other worship except that of the Triune God! This of course meant that they refused to sacrifice to the statues of the Roman Emperor. The fact that they refused to do this caused the Roman authorities to suspect them of being in opposition to the Roman government, and of course that was the unpardonable sin to the Romans. The Christian churches were suspected of being hotbeds of sedition, and they began to be treated as such. Most of the early governmental opposition and persecution of the Christian Church arose from the fact that it was suspected of being in opposition to the Roman rule. It would have been a perfectly easy matter for the early Christians to have secured immunity from persecution if they had been willing to give up their claim that Christianity was the *only* true religion, or if they had been willing to take even a merely formal part in the worship of the statue of the emperor. They would not have needed to give up any of their own worship, and the only thing they would have had to do was to add to their other rites and ceremonies, emperor worship. Doubtless to some this seemed a reasonable thing to do, for had not the Apostle Paul himself commanded that they be subject to the powers which were over them? (Romans xiii. 1). And had not Jesus Himself in the temple at Jerusalem taught that they should render to Cæsar the things that were Cæsar's? But the early Christians realized that such arguments were only sophistry, that the first two of the Ten Commandments were directed at these very customs, and that if they compromised here they com-

promised in everything that made Christianity the *one true* and *only* religion. They therefore refused to temporize with the other religions with which they came in contact, and demanded that those who accepted Christianity should give up all other worship but that of the Triune God. Humanly speaking this fact did more to arouse opposition than any other one thing. This, almost more than anything else, reveals the supernatural power at work in the spread of Christianity, enabling it to triumph over such bitter opposition in spite of the fact that those who accepted it knew that they would be called to face all kinds of persecution.

Christianity Did Not Appeal to Man's Lower Nature.

In the fifth place nothing about Christianity appealed to the lower sensual nature of man. In the Christian view of the relation between the sexes, true marriage was the union of one man and one woman upon the basis of enduring love. The Christian home was made the corner-stone and nursery of the new religion, the father and mother being enjoined to leave their respective homes to establish a new home, in which the wife should love, honor and obey her husband, and the husband love, honor and cherish his wife, treating her in all honor even with the same love with which Christ loves His Church. The children were enjoined to obey their parents, and the parents were given the duty of training the children in the knowledge of and love for Christ, the real Head of the home. All gross sensuality was forbidden, and love was made one of the holiest relationships of life. But not only in the marriage relationship were the natural appetites of man placed under control and spiritualized: divorce, except for adultery, was forbidden. Adultery and fornication were condemned in the harshest terms. Gluttony and intemperance of all kinds were likewise condemned. The Christian was taught that every appetite and passion must be subjected to the will and control of the Lord Jesus Christ. To us in a world where these facts have become commonplace, and where it is generally recognized that Christians and Christianity stand for these things, the remarkable nature of these requirements has

lost its strangeness. To be sure, before the time of Christ, men lived moral lives, but the moral man was the exception, and by far the larger number of people in heathen lands lived lives of the most undisciplined and uncontrolled license. Chastity, while not unknown, was extremely rare, and unselfishness was so exceptional as to be almost unknown.

Into a world of such a character came Christianity. Of course the Jews who accepted Christ had many of them been living lives of comparative morality before they became Christians, yet, whether the incident in John VIII: 1 ff., be canonical or not, it is probably true, and if true, shows us that the morality of the Jews was more outward than real. Christianity demanded a complete revolution in men's lives in these respects. To us in the twentieth century this does not seem as wonderful as it must have seemed to the people of that day for we have all the advantage of a public opinion more or less fashioned by Christianity, even in lands where the majority of the people are heathen. Few indeed are those who would sincerely deny the fact that the ethics of Christianity are superior to the ethics of heathendom. But at the time of which we are speaking, when Christianity first began to make its way in the Roman Empire, unselfishness was not only rare, but was despised as beneath consideration of a Roman, and humility in the sense that Christ taught it, was absolutely unknown. The consciences of men had become so corrupted by sin that the grossest sins were not only practised and condoned, but commended and exalted to the position of virtues! It was against moral and ethical standards such as these that Christianity had to make its way! And the fact that it conquered is nothing less than miraculous, for all the natural tendencies of men's natures, as well as the force of public opinion were directly opposed to the moral standards of Christianity.

Vices Not Exalted Into Virtues.

We have perhaps already sufficiently discussed the moral standards of Christianity to make it clear that none of the natural tendencies of man's nature was given free rein, and of course it follows that none of the evil proclivities of men's

hearts was exalted into a virtue, as was done in other religions such as Buddhism for example. Man is naturally lazy and selfish, and to make these tendencies into virtues would lead many to adopt the religion as their own. Buddhism took advantage of this fact by exalting the negation of effort and desire, and urging its devotees to earn their living by becoming parasites on society. Christianity on the other hand condemned laziness in no uncertain tones, and by example and precept commended a life of honest labor. Paul himself was an example to all the churches by earning his living by tent-making while he preached the gospel wherever he went. As for selfishness, all the teaching of Christianity was directly against it. This in itself was one of the most revolutionary doctrines of Christianity, and one which seemed least understandable to the pagan mind. In fact Christianity taught that unselfishness was the cornerstone of its religion, and that selfishness was good evidence that the profession of belief in Christ was false. One of the first fruits of Christianity, showing that the believer was really regenerated was a life that showed unselfishness as its controlling atmosphere.

Religion and Morality Not Separated.

Lastly, while the religious element of Christianity occupied the chief place in this religion, it was in no sense separated from morality. It was no mere system of intellectual philosophy, having no relation to life as certain other religions set forth. On the other hand it was not a mere code of ethics such as Confucianism or certain modern varieties of religious teachings. It was *both*, but the two were united in such a way that while man was in no sense to receive salvation as a reward for a good moral life, on the other hand he could not receive salvation without living to the utmost of his ability according to the standards of morality and ethics set forth in the Scriptures. This moral life was the *fruit* of his religion, and unless it showed itself as a fruit, the religion was thereby proved to be a vain profession of the lips. Now such a combination as this was a new thing in the way of religion. Moreover it presented a combination of religion and morality peculiarly

distasteful to different types of minds. Many men did not object to being called upon to give intellectual assent to certain doctrines which commended themselves to their intellects, so long as they could conduct their lives as they pleased and get all the selfish pleasure they wanted out of life. The pagan religions were built upon this basis. On the other hand to certain other types of mind, in whom the moral instinct was more developed, an ethical code in which salvation could be secured by certain acts of merit, offered a peculiar appeal. But the combination of both elements in one religion and especially the very nature of the elements combined, made the religion of the Cross a stumbling block and an offense. The point to which we call attention, is the fact that these elements were combined in one religion, and that the combination made them even more distasteful to the natural instincts of man than the separate elements themselves were; and the fact that Christianity spread in spite of this, is additional evidence that there was a divine power working in and through the gospel and likewise in the hearts of men, changing their hearts and making them ready to welcome a message which was repellent to the natural man.

Forces Which Christianity Opposed.

We have seen that Christianity relied upon none of the things which the other great religions relied upon, for its growth. None of the natural causes which gave impetus to the spread of Mohammedanism, Buddhism and Confucianism was acting in the case of the spread of Christianity. We will now call attention to a number of forces which were ranged in opposition to the spread of Christianity.

Moral Regeneration Necessary.

We have already mentioned the fact that Christianity required a higher moral standard of living than any other religion, but we now want to call attention to the fact that Christianity required more than a moral life: it required a complete *moral regeneration!* It required that a man must not only *do*

rightly, but that he must also *think* and *feel* rightly! The change which Christianity required was a change in man's whole mental attitude toward life. The man who was naturally self-centered must cease thinking of self and begin to think of others. The man who was naturally endeavoring to secure power or position or wealth, or who was living for pleasure and self, must be willing to give all that up and to begin to serve others and to live in true humility, that he may the better serve his Lord and his fellow man. Most of all, all selfishness and hatred and envy and sinful desires must be put away from his heart and life, and in their place a whole-hearted love for Christ and for those for whom Christ died must burn with a white heat that will send him forth with a passionate zeal to proclaim the gospel to others. The early Christians believed that the power to produce this change of heart came through the supernatural influence of the Holy Spirit working in the hearts of believers, and that man in his natural state had no power to bring about this change of heart. They found that the New Testament taught this doctrine, and they believed it thoroughly because it corresponded with what they saw in their own lives and in the lives of those around them, both of sin and of the effects of Divine Grace. Whether this belief was correct or not is another question, but the fact that they believed it cannot be doubted. If we approach the problem from the human side, consider for a moment how preposterous such a demand must have seemed to those with whom the early Christians came in contact! From a human point of view what chance had Christianity of conquering the Roman world, steeped as it was in iniquity, with a religion which demanded such a revolutionary change in human character? And we must remember that with all their faults even their enemies bore constant witness to the high moral character of the lives of the early Christians, so that we cannot say that they merely *claimed* to have regenerated lives, while in reality they did not have them. History bears too faithful witness to their high moral character to deny that a marvelous change did actually take place in their lives when they became Christians. The careful student of history who does not believe that this change was brought about by the supernatural power of the Holy

Spirit, must account in some other way both for the marvelous change which took place in the lives of the early Christians after they became Christians, and also for the fact that no other religion before or since has been able to produce such a change in men's lives. He must also account for the fact that this change took place, not in the lives of a few obscure persons, but in the lives of thousands and hundreds of thousands of men and women who had before been living lives of the worst kind of sin! How did it happen that such a revolutionary moral change took place in the lives of so many thousands, when the same change never took place in the lives of men of other religions before that time, or since that day except where Christianity has gone? Can any explanation other than that the Divine Spirit of God was working supernaturally in the hearts of men account for the results which we see written so indelibly on the page of history?

Cross of Christ Odious to Jews and Pagans.

To make the problem of the acceptance of Christianity by such large numbers of people more difficult, we must add the fact that the central doctrine of the Christian faith in those earliest days was a crucified and risen Christ. The early Christians boasted of the Cross, and of the fact that their Master had been crucified. His death and the significance which they placed upon it, due to the statements of both Christ and the Apostles in the New Testament Epistles and Gospels, was the chief glory of the early Christian Church. Each individual Christian felt that Christ had died for *him*, and because of His death on the Cross, he received his pardon for sin and the gift of eternal life. This fact filled his heart with gratitude toward the Man-God who had made this possible, and he never ceased to make the knowledge of redemption known to all who would listen to him. A recent popular writer declared that he rejected the doctrine of substitutionary atonement and the "monstrous doctrine that life after death" (i.e. blessed life) "depended upon conscious acceptance of Christ." In such a position he is strictly in accord with the Jews and pagans of the Roman Empire of the first three centuries. They too

found difficulty in accepting these teachings. To Christians of to-day after twenty centuries there is little or nothing to be ashamed of in the fact that the Founder of our religion was crucified on a cross, but to the Greek or Roman of that day the fact that Jesus died on a cross was sufficient to brand Him as the lowest kind of a criminal! Only traitors, slaves and the very lowest kind of criminals were ever crucified. This meant that wherever Christianity went, as soon as it was known that its founder had been crucified, all the Greeks and Romans and even the Jews themselves could not help but be prejudiced against it and look down upon it with scorn and derision. This natural prejudice had to be overcome before they could be interested in the new religion, and it offered one of the greatest obstacles to the spread of the Christian Faith. Yet in spite of it Christianity grew and multiplied! Is not this additional proof of a supernatural cause at work aiding its spread?

Christians Faced Persecution and Death.

Then too when we consider what Christianity had to offer to those who followed it, we can only marvel at its rapid growth. It offered no wealth or honor or position to those who followed it. They could hope for no political preferment or opportunities of material gain, on the contrary the followers of the Cross faced the confiscation of their property, ostracism from their friends and possible persecution, imprisonment and even death as soon as the fact that they had become believers became known to the authorities. Yet in spite of all these things, from the humblest slave to members of the imperial household itself, the followers of the lowly Nazarene boldly and even triumphantly gloried in their sufferings and persecutions! The many fierce persecutions which the Church suffered under the different Roman Emperors only acted as oil upon the fire of the Christians' zeal, and the more they persecuted the Christians, the more the Christians preached, and the wider spread the gospel message. Soldiers in the Roman legions, entrusted with the task of burning the martyrs, after witnessing the way in which they suffered death, became followers of the Christ themselves! The religion spread in spite of all the

most strenuous efforts to check it and stamp it out on the part of the Roman government. Nothing could stop it and at last it conquered the Roman government itself! Now such a phenomenon must have an adequate cause to account for it. We have already shown that none of the causes at work in the spread of other religions was at work in the spread of Christianity. We have likewise shown a few of the obstacles against which Christianity had to struggle. What cause or causes could have been at work in the spread of Christianity? Let us now examine those causes which historians who do not believe in Christianity claim to have been at work in its spread, and see whether they are adequate to explain its growth, or whether they are only the effects of other and deeper causes which we must ultimately trace to supernatural sources as the only really adequate and complete explanation of the spread of Christianity.

Gibbon's Five Causes Considered.

Gibbon, the historian, claimed that the rapid spread of Christianity was due to five causes: the zeal of the early Christians, the belief in future rewards and punishments, the power of miracles, the austere (pure) morals of the Christians, and the compact church organization. But what caused their zeal? Was it not the fact that they were so thoroughly convinced of the truth of Christianity, and their minds so completely under the sway of the Holy Spirit that they believed that nothing was really worth while except the service of the Master? If this was true, then their zeal was accounted for by the fact that the Holy Spirit was quickening their hearts and setting fire to their enthusiasm. Could it be possible that such a multitude was deceived in thinking that Christianity was supernatural and at the same time true? Of course we may admit the theoretical possibility of such deception, but all the attendant circumstances make it highly improbable. Christianity made entirely too extravagant claims for itself, and claims which could be tested by those early Christians through living witnesses, for it to be possible for such great numbers of persons to be deceived. If Christianity was true,

then their zeal is adequately accounted for. If it was *not* true, then the whole Christian movement is left hanging in the air, unexplained!

Rewards and Punishments.

As for their belief in future rewards and punishments, here again we have an effect and not a cause. They believed in heaven and hell because it was taught in the Bible, and they had independent proof that the Scriptures were true. If true, then *of course* this would become one of the strongest motives for their preaching the gospel and for people accepting Christ as their Saviour from hell to heaven. To make it plainer, let us suppose for a moment that Christianity were false. If that were the case it was perfectly possible for them to get evidence to that effect from Judea and the Jews, and if they became convinced that the evidence was against the truth of Christianity, what would have happened? Would they still have cherished the same beliefs in regard to heaven and hell? Certainly not! Christianity would have remained an obscure sect followed at the most by only a few fanatics. The fact that this did not occur is one of the strongest evidences that Christianity could actually present convincing proofs that its claims were true. We must always remember that Christianity differed from every other religion in that it did not present truths which it claimed were always true; it demanded belief in historical facts. It was primarily a *factual* religion. The center of its teaching was not the fatherhood of God and the brotherhood of man, as the modern liberals tell us; it was in the fact that the Eternal Son of God had added to Himself a human nature at a certain definite time in the history of the world, that he had lived as a man among men, had performed certain miracles, been crucified on the Cross for the sins of mankind, and been raised from the dead on the third day. And all this was not said to have happened centuries before when men could not test the evidence, but was said to have happened in the lifetime of men then living! Now all this must have been very startling to the men of Asia Minor and Africa, Macedonia and Greece, Italy and the West.

Travellers were coming and going over the splendid Roman roads constantly, and it would have been the easiest thing in the world to inquire concerning the truth of these alleged facts from first hand witnesses. The evidence of the Book of Acts shows that the people of that time were no more credulous than are the men of to-day, so that it is absolutely unthinkable to suppose that such facts would have remained unchallenged among so many enemies. As a matter of fact we know that the facts were challenged over and over again, but no evidence against them could be discovered. The fact cannot be emphasized too strongly that all this Christian teaching was not a propaganda for an intellectual ideal or ideals which might be reasoned about and belief in which might be secured through argument. Christianity stood or fell with the truth or falsity of certain *historical* facts, facts which had publicly occurred in that generation in one of the central countries of the Empire, only a short distance away from those who were asked to believe in the facts. Now because of this, Christianity presented a peculiarly vulnerable front to its enemies. All that its enemies had to do was to present convincing evidence that the facts had not occurred as the Christians claimed, for the whole movement to collapse. We know that there were enemies, and that they moved heaven and earth to get such evidence, but the fact that Christianity persisted in spite of their efforts to prove it false, is one of the strongest evidences that its facts were *actual facts* and not fictions of the imagination.

Miracles.

In regard to miracles, naturally one of the principal reasons for the spread of Christianity was the miracles performed by Christ and the apostles and according to many good authorities, by people in the Christian church for many years afterward. But what are miracles if not the manifestation of supernatural power at work in the spread of the religion itself? The peculiar thing about the Christian miracles is their sanity and the way in which they are attested by the best kind of evidence. This evidence was accessible to all who wanted

to examine it, and offered absolutely convincing proof of the truth of the religion. No wonder that the religion spread because of miracles! The fact of miracles accompanying the spread of early Christianity is the most convincing proof we can get that the spread of Christianity was due to supernatural power!

Pure Standards of Morals.

No doubt the fact that the Christians had such pure standards of morals and that they lived up to their standards to such an extent, had a great influence in making the non-Christians favorably inclined toward Christianity, but as we have already shown, this standard of morals would be a hindrance rather than a help, when it came to persuading others to *accept* Christianity, for its rigorous demands in the way of a moral life would never be a recommendation in the minds of those who were living a life of sin. Only the power of the Holy Spirit could change such hearts and make them love to do good and hate to do evil. The very fact of high moral standards would drive away all those who preferred to do evil, and as we have already shown, these people were most of the people in the Roman Empire.

Church Organization.

The last of Gibbon's charges that the spread of Christianity was due to its compact church organization, is in a similar way an effect and not a cause. No amount of church organization could have spread a religion as Christianity was spread if that religion was founded on fiction! Certainly it had a compact organization, and that organization helped to make the gospel message effectively propagated, but that organization would never have remained either compact or effective without the divine power of Christ vitalizing it to action. There were other organizations just as compact and just as well organized, but they never conquered an empire under such circumstances. Moreover, it is not true that the growth was principally due to organization. Before it spread over the

empire it was neither compact nor well-organized. Each individual did as the Holy Spirit led him, and the reason they all did the same thing was not because they were under the control of an organization, but because the Holy Spirit led them to do the same thing! Historical research is showing that the episcopate was a comparatively late development, and it is the very earliest spread of Christianity that we must account for most of all. During the early years it was *not* backed by a compact organization, but was controlled entirely by the Holy Spirit.

Renan's Causes.

In like manner Renan in his "Marc Aurèle" discusses the Christian's belief in immortality and the offer of complete pardon to every sinner, and attributes the spread of Christianity to these beliefs and to the moral reform which the world required at that time. But here again the effect is mistaken for the cause, and the need is taken as the cause of the thing which supplied it! The Christian believed in immortality and believed that his sin would be completely pardoned because he was convinced that Christianity was true, and one of the main reasons why he was convinced that Christianity was true was because he found it attested by miracle and the fulfilment of prophecy. Thus we see the direct part which the Supernatural played in its spread. As for the need of moral reform, this cannot be doubted, but the world has always needed that, and Christianity has been the only religion which could adequately meet the need. And that is only another way of saying that Christianity is the only true religion, and the only religion that adequately meets the needs of the human heart for redemption from sin. But to say that this fact is the cause of its rapid spread is to miss the whole meaning of Christianity. It was the *intrinsic worth* of Christianity that made it adequate to supply the need of the human heart for salvation, and that intrinsic worth was given to it by its *truth* and the supernatural power at work in the lives of the apostles and humble Christians. Moreover to say that the need of the world for moral reform was the cause of the spread of Chris-

tianity is to miss entirely the fact that most people who *need* to reform don't *want* to reform! The people who needed reformation most were the ones who fought it the hardest. So that in no sense can we say that the need of the world for reformation was the cause of the acceptance of Christianity. The need was there, but the only way it could be supplied was for the hearts that were at enmity with Christ to be touched by the power of the Holy Spirit and made willing to listen to the gospel message. That means that Christianity was a supernatural religion and was spread by supernatural causes.

Other Historians' Causes of Spread of Christianity.

In a similar way all historians who have tried to account for the spread of Christianity with the power of Christ left out, make the mistake of putting the effect in place of the cause. The only adequate cause which will explain the spread of Christianity is the fact that the divine power of God was working in it and in the hearts of men, winning them to Himself. We may enumerate all the good features of Christianity which rendered it intrinsically excellent, and may point to all the external conditions such as a universal language, good roads, a stable government, the absence of any other virile religion in the Roman Empire, and the various other external conditions which aided in the spread of Christianity, but when all is said that can be said for these things, to say that they alone account for the spread of Christianity is like saying that the crowing of the cock makes the sun rise, or the barking of the dog causes the rising of the moon, or that the waving of the grass causes the blowing of the wind! A mighty effect must have a mighty cause, and the only cause mighty enough to produce this effect is the power of Almighty God.

CHAPTER VIII.

THE MOST REMARKABLE BOOK IN THE WORLD.

Christians Charged with Superstitious Reverence for Bible.

One of the most frequent charges brought against Christianity by those who do not believe in the supernatural character of the Christian religion, is that Christians regard the Bible with a superstitious reverence entirely out of relation to its real character. These opponents admit that the Bible is a remarkable book, but hold that it is on a par with other books of human origin, and while it contains truth and shows remarkable spiritual insight, yet it is on the same level with other great books, and its statements in regard to doctrine must all be tested in the crucible of the human intellect before they can be accepted as true. These men likewise hold that with the truth is mixed a mass of more or less worthless and unreliable tradition which must all be weighed carefully by the reason before the truth can be separated from the error. This weighing process is a task for the critic, say these men, and nothing unreasonable or contrary to experience can be accepted as true, even though it is found in the Bible. The categories of thought in which the religious thinkers of the first century clothed their religious experiences, are not binding on us in the twentieth century, and we can restate these abiding experiences in the mental categories of our own time, say these men. Of course what they really mean is that what the men of Paul's day believed to be facts, were not *facts at all*, so that we can discard their beliefs! It is the purpose of this and the following chapters to examine the Bible dispassionately as we would examine any other book and see whether it seems to be a trustworthy book, or a book which presents any evidence to show that it was a book of more than human

origin. Before we proceed with this task, however, let us glance for a moment at the presuppositions of the objections just mentioned.

Presuppositions of the Charge.

It will be noticed that there are the following presuppositions in the objections above quoted. (1) The human intellect is the final judge of the reasonableness of any doctrine taught in the Bible. (2) The reason is the final judge as to whether a fact could or could not happen. (3) Anything contrary to present experience cannot have happened in the past.

The First Presupposition.

In regard to the first of these presuppositions, we submit that it is a supposition which no thinking man has a right to make. If *God* teaches that a certain doctrine is *true*, then it is not man's place to decide whether or not it is *reasonable*! It is man's duty to *accept* it, even though he may not be able to *understand* all about it or to *prove* its *truth* by the *human reason*! If *God* has taught it, then all man has a right to do is to *accept* it. The whole question resolves itself into a question as to whether *God* *has* or *has not* taught it. In deciding *this* question man has a perfect right to use his reason to the fullest extent in judging the evidence on this point. It is purely a matter of fact, and as such must be judged according to the laws of evidence. But if the intellect is convinced that *God* actually did teach these doctrines in the Bible through inspired prophets and inspired writers of the various books of the Bible, then the intellect has no right to set itself up as a judge of the reasonableness of the doctrines which *God* teaches. The intellect can reason about the meaning of the doctrines taught, but it has no right to reason about the truth or falsity of the doctrines themselves after their meaning has been decided upon. To do so would be to put oneself above *God* Himself and to question His own wisdom. Some men apparently do not hesitate even to do this, but to the man who has at least average intelligence, such a course is nothing less than blasphemy.

Second Presupposition.

As to the second presupposition, certainly the reason cannot abolish a fact if the fact actually occurred, by saying that it could not have occurred. If conclusive evidence shows that the fact did occur, that proves that it did occur. Of course, the position which is really taken is the same as that of the third presupposition, namely that nothing contrary to present experience could have happened in the past.

Third Presupposition.

The third presupposition is of course based on the belief in the uniformity of nature. We have already discussed this subject in Chapter V, and if our reasoning there was correct, we have shown that there is no ground for the position that because God does not intervene in the world at present, to perform a miracle, he could not therefore have intervened in the past. If our God is not a finite God it is impossible to deny the possibility of divine intervention in the universe. Any person who believes in the omnipotence of God, in principle agrees to the most stupendous fact in the universe, and logically, at least, has admitted all that goes with theism including supernaturalistic intervention. Unfortunately such people do not see the logical implications of their belief.

I. The Bible As Literature.

If we approach the Bible as we would approach any other book, there are a number of things which we notice about it. In the first place notice the number of languages into which it has been translated. Whenever any great book has appeared in the past it has been translated into several other languages. Rare indeed is the book that is translated into as many as a score of languages and dialects. But the Bible according to the latest information available has been translated in whole or in part into 835 different languages and dialects! Where is the book that can equal this record? It is a book more widely read than any book in the world.

More Copies Sold Than of Any Other Book.

This fact is also shown by the number of copies which have been sold in the past and are being sold every year. With any other book the number of editions which are printed is very much limited. When the book first appears, during the first few years after its appearance a number of editions may be printed and sold. After a few years the number sold decreases, and in a short time unless the book is very exceptional, it drops out of print. In the case of a few rare books of exceptional merit they are again reprinted after a lapse of a number of years. A very few books, which have won a position of permanence in literature, such as Shakespeare and a very few others, continue to have quite a large circulation every year, necessitating reprints of a number of thousand copies every few years. But in the case of the Bible what do we find? We cannot tell how many copies of the Bible were made in the early history of the church, though we know that it had a large circulation even in the days when every manuscript had to be copied by hand. But from the time when printing with movable type came into use, editions of the Bible have come out in ever increasing numbers. And the most remarkable thing about it has been the fact that during the several hundred years since that time, every year has seen an increase in the number of copies printed and sold. To-day, millions of copies are sold every year, and the Book of books continues to be the most popular "best seller" wherever it is sold. This is in itself a marvelous tribute to the Bible as literature. Not only is it true that far more copies are sold than of any other book, but it is likewise true that the paper on which it is printed and the bindings themselves as a whole are far better than those of any other book sold anywhere in the world.

The Bible's Effect on Other Literature.

Then as we look at the number of books that have been written about the Bible, the number of Commentaries on the Bible which have been written, and above all the effect which the Bible has had on other literature, our respect for this won-

derful book cannot help but deepen. It has been well said that a man who does not know his Bible cannot understand secular literature, for there is hardly a book worth reading that does not have some allusion to the Bible, and the greatest books in literature are filled with constant allusions to it. But not only is the Bible's effect on literature seen in the frequency with which it is quoted; its effect goes far deeper than that. The greatest writers have been men and women who were saturated with the Bible. Ruskin said that he owed his ability to write successfully to the fact that as a child he had been required to learn large portions of the Bible. Other great writers have given similar testimony. It is not too much to say that the very style of the greatest writers has been molded and shaped by the reading and study of the Bible.

The Diversity of the Bible.

Another remarkable feature of the Bible is the diversity of the literature which it contains. In it we find poetry, history, biography, short stories whose gripping interest surpasses the best fiction and yet whose vitality lies in the fact that they are true, letters, parables, proverbs, prophecies and other kinds of literature. Yet despite the diversity of subject matter and form, the style is everywhere the finest found anywhere in literature. The stories and parables are the despair of the modern fiction writer, for their style can never be equalled in lucidity, purity of diction and interest. As for the history and biography of the Bible, the Bible is the only book whose heroes are described in all their characteristics with no attempt to gloss over their sins and short-comings, or to belittle their good qualities. Events are described as they actually occurred, in an unprejudiced manner that does not fail to impress even the most exacting critic with the truth of the narrative.

The Bible Up-to-date.

One of the most remarkable features of the Bible is its up-to-dateness. Books of science are out of date before they are off the press, antiquated by new discoveries. Books of

history are constantly being replaced by others, as new archæological and other historical evidence comes to light. The remarkable thing about the Bible is that it never becomes antiquated. The new archæological discoveries merely confirm the accuracy of the Bible, while the teachings, biographies and stories remain just as fresh and applicable to-day as they were nineteen hundred years ago. As for natural science, while the Bible does not pretend to teach science, we find in a remarkable way that its facts do not conflict with the assured discoveries of science, and that the seeming discrepancies between the facts of the Bible and the theories of science have been cleared up again and again by the abandonment of the scientific theories as new evidence comes to light.

The Interest of the Bible.

The Bible is the most interesting book in the world. Not only does it grip and hold the imagination the first time it is read, but its interest increases with each subsequent reading. Other books after they have been read two or three times, go on the shelves of the book-cases and are seldom referred to again. Their depths are plumbed with a few readings. But with the Bible how different! The oftener one reads it, the more one enjoys it. It never grows old or tiresome, and its depths of meaning are never plumbed. The deeper one goes the broader becomes the vein of gold, and the richer becomes the ore. Nor is it only a book for the adult or the educated mind. Children and the uneducated enjoy it as much as adults or the greatest scholars. Its stories are a never failing source of delight to children, because they combine vivid interest and truth, and as they grow older, the passages of Scripture which they have committed to memory in childhood become the most precious treasures of their minds. The Bible comforts in sorrow, strengthens in weakness, cheers in despondency, guides in perplexity, soothes in weariness. It is bread to the hungry, and drink to the thirsty. It offers milk for babes and meat for strong men. Whatever the need of the soul, if one goes to the Bible, one can find the need supplied. *It is the most wonderful book in the world.*

II. *The Ethical Standards of the Bible.*

From an ethical point of view as well as literary, the Bible is the most wonderful book in the world. It contains the highest code of morals found anywhere in the world, and it furnishes the only ultimate motive to a life of obedience to that code, in love for God leading us to obey His commands. In order that this may become evident, let us look for a moment at the various ethical standards outside of Christianity.

Hedonism.

One of the commonest ethical systems is that called "Hedonism." This is the view of life which holds that man's chief aim in life is to be happy, and that everything which contributes to his happiness is right, and everything which interferes with or prevents his happiness is wrong. All a man's actions are to be judged by his standard of the amount of happiness they will bring him. This system of ethics is the logical one for a man to follow if he has no belief in God or an after life. Certainly if there is no God to punish us for anything we do, and the only evil we need to fear is that which will injure us here on earth or interfere with our happiness, then this system is the most logical one for a man to follow. "Eat, drink and be merry, for to-morrow we die," is the motto which everyone without God should logically adopt. The man who follows such an ideal in life, may conceivably be a man of good reputation in the community, for he will understand that it is to his interest to obey the law. He may even be what we speak of as a public-spirited person, for he will realize that if the public welfare is promoted, his own happiness will likewise be forwarded. He may be a good husband and father, because his happiness is increased by seeing his family happy. He may be industrious because he realizes that he cannot have the pleasures of life he desires unless he labors for them. But on the other hand he may be the vilest of sensualists, or a drunken sot, because he gets the most pleasure out of life in that way, and he is to be considered no more reprehensible than the other man we have just been discussing, because he chooses to take his pleasures in this way

instead of enjoying the more respectable pleasures of life. If happiness is the chief end of life, then no action which gives happiness to the individual is to be condemned.

Of course it will be seen at a glance that such a system of ethics is a self-contradiction. To seek personal happiness as the chief end in life is to defeat one's own purpose and lose happiness. Happiness comes only as a by-product of duty well done, and a life which knows no such thing as duty, will know nothing of the joy either of service or duty performed with no view to one's own happiness, but because it is *right* to do so, and because we have love for mankind and God in our hearts. We have only to imagine what the world would be like if everyone sought to secure his own happiness alone, and if any means which he might choose to take to secure happiness were considered right, to see the fallacy of hedonism as a philosophy of life. Such a world would soon end in anarchy because if everyone sought his own happiness first, each person would be the final judge of what would give him the most happiness, and there would be a constant conflict between individuals whose interests conflicted. If two people decided that they needed the same thing in order to secure their own personal happiness, nothing but conflict could result, for there would be no one superior to them to act as arbitrator, or as judge or police to enforce the law. The only world in which a hedonist can live fairly comfortably, is a world in which the majority of people are *not* hedonists, at whose expense he can secure his own happiness. As a matter of fact, though a great many people live as hedonists, very few attempt to defend it as a theory of ethics, unless it is combined with the theory of altruistic hedonism, called "utilitarianism."

Utilitarianism.

Utilitarianism is the theory of hedonism applied to humanity. That is, the theory which says that the chief end in life is to secure the greatest amount of happiness for the largest number of people. According to this theory, the only standard of right is whether the thing is useful to society. If a thing is not useful to society it is wrong. An action is right in

proportion as it promotes the happiness of humanity, and wrong in proportion as it tends to produce unhappiness. Of course it will be seen at a glance that this theory is infinitely superior to the one just discussed, for under it it is possible to have a just and stable government whose very aim will be to secure the greatest amount of happiness for the individuals of the nation. Moreover, under such a system of ethics, it is perfectly possible to have all the acts which we are in the habit of applauding in the world for since the aim of life is the good of society, self-sacrifice will become a high and noble thing. But though such a system of ethics has much about it that is admirable, there are several vital objections to it as an aim in life for individuals.

In the first place there is no standard by which we can estimate the relative value to society of certain acts. One man's judgment is as good as another's, as to what is the best thing for society. The only way any uniformity of judgment at any time could be secured would be to secure the judgment of the most powerful group of individuals in the state. They would then impose their judgment upon the rest of the state by persuasion, or failing that, by force. If a benevolent despot could secure the power, he could impose his idea of what was best for society upon the rest of the people, even though his idea were radically different from theirs. There seems no doubt that many if not most of the Bolshevik leaders of Russia were actuated by altruistic motives in attempting to make Russia into a socialistic state. They really believed that capitalism was a curse to mankind and that the proletariat should rule. In order to bring this about it was necessary to wade through the blood of the rulers and aristocracy and then through the blood of the capitalists and middle-class property holders, in order to secure the chief power of the country. Even to-day, probably a majority of the people of Russia would be against Bolshevism, and yet it is firmly entrenched in power and is slowly squeezing the life out of Russia. Of course the lust for power has in many cases succeeded the purer altruism of the first leaders, but as a whole probably the movement is actuated by a belief that such a system is the best for society, and will produce the greatest amount of happiness for

the greatest number. And if utilitarianism is the true theory of ethics, there is nothing to condemn such a system as Bolshevism, except its failure in the long run to give the greatest amount of happiness to the greatest number of people, and even then, as long as those in power held to their own opinion, it could not logically be condemned.

Nor would there be anything permanent about such a system of ethics. Since there is no standard by which to determine what is best for society, individuals would be constantly working at cross-purposes, and whenever those in power at any one time lost their power, other individuals or groups of individuals would take their places, having differing ideas as to what would be best for society. Progress in such a condition of things would be next to impossible, and there would be no assurance that a thing one generation considered best would be considered best by the following generation. Thus the aim of the greatest happiness for the greatest number would never be attained because of lack of a standard toward which to work.

It is claimed, however, by the advocates of this theory of utilitarianism, that the experience of mankind furnishes the basis for progress, and that the ideas which are tried out by one generation will be sifted by the following generation and the ones which do not contribute to the happiness of the race will be discarded. In this way by the trial and error method, humanity will develop toward the ultimate goal of the greatest amount of happiness for the whole of humanity. In reply to this we appeal to actual history to see if this is corroborated. As we look first at the so-called static nations outside Christianity's influence, we find that though they have had the benefit of thousands of years' experience, they have made very little progress in lines which come in contact with the naturally sinful desires of men. No amount of past experience with the evils incidental to plural marriages will prevent the new generation from following in the footsteps of the old. The experience of thousands of years proves the evil effect of the system of prostitution so prevalent in both uncivilized and civilized lands, yet this experience has no deterrent effect upon each new generation when the hearts are bent on evil. Experience teaches that stealing is bad for society, but this fact has

never kept people from stealing whose hearts are filled with covetousness whenever they thought they could do so with impunity. Nor is it sufficient to reply that society has never approved of these things, and as long as it does not approve of them, it can advance. Even if it were true that society has never approved them, the fact that they occur so widely in society would be an effectual barrier to progress. If it were true that society has not put the stamp of approval upon these evil customs why have not these nations outside Christianity advanced during the past centuries? History shows conclusively that the nations outside Christianity have made no permanent advances for thousands of years, until our modern Christian civilization or at least nominally Christian civilization has touched them with its arousing influence. Certainly no one would claim that they had already reached the acme of perfection, and that they have already reached the goal of the greatest good for the greatest number. If it is true that experience is a good teacher of ethical standards, why have they not advanced in these past years?

Moreover it is not true that society as a whole has not approved these pernicious customs. Certainly the evil customs of plural marriages, concubinage, and prostitution *have* been approved by large sections of human society. Even to-day this statement is true, though there are many individuals within the nations themselves who disapprove of these customs. This fact in itself proves that the nations do not advance their ethical standards by experience.

Utilitarianists will of course reply that the reason this is true is because there have never been a sufficient number of people to put their theory to a fair trial in any nation. They will say that until there are a sufficiently large number of people who will be willing to work for the good of mankind, it will be impossible for society to advance through experience. This is undoubtedly a fact, and it leads us to the second principal objection to this ethical theory.

In the second place under this utilitarian theory there is no motive sufficiently strong to induce men to work for the goal of the happiness of the human race. It has already been pointed out that men's ideas will differ widely as to what will produce

the greatest amount of happiness. But even if they all agreed upon the way to reach the goal, men would never be willing to work toward it at the expense of their own happiness, unless the goal were realized in their own lifetime. But if the goal is to be realized in their own lifetime, then what they are really doing is to make *their own happiness their own aim in life!* Thus we see that the only way to induce great numbers of men to work for the good of humanity, is to get them to do so by abandoning the utilitarian theory, or by persuading them that the two coincide.

Let us not deceive ourselves at this point by thinking of the numbers of men in the past who have worked for the good of humanity at the expense of their own happiness. In the first place this number in addition to those who were Christians is relatively small. In the second place the vast majority of those who have not been distinctly Christian have been raised either amid Christian surroundings or under direct Christian training, and their ideals of life have been borrowed from the ethics of Christianity. Outside Christianity the number of those who have labored unselfishly for the good of the race without coming in contact with Christianity, is limited to a very small number, and who knows but that they hoped to realize their ideals in their own lifetime and so enjoy the fruits of their own labor? At any rate, aside from Christianity's influence we know from experience that very few will devote their energy to the welfare of the race. The utilitarian theory is to be condemned on at least two counts: (1) there is no standard by which the happiness of the human race can be judged, and no way of getting a universal goal toward which to work; (2) there is no motive in the theory capable of moving the wills of a sufficiently large number of individuals to work toward the goal if one could be agreed upon, to realize the goal for the whole human race.

The Demands Which Must Be Made of Any Ethical System Which Will Work.

It will be seen from the foregoing that there are certain demands which must be made of any ethical system before

that system can be accepted as a workable one for the human race. (1) In the first place, there must be a fixed *goal* or *standard* of morality by which every act can be judged and either approved as right, or condemned as wrong. (2) The second demand is that there must be a *motive* sufficiently strong to induce men to live according to the standard of the right. (3) In the third place, if the goal were universally accepted, and actually realized by mankind, it must be one which *would work for the best interest* of the race. The merit in the utilitarian theory is that it works toward this end, while the great failure of hedonism is that it breaks down at this point. No system of ethics which does not successfully meet all three demands, can hope for victory in the hearts of men. In addition to the various religious systems of ethics which we have already studied in a previous chapter and shown to be inferior to the ethical standards of Christianity, there is one system of ethics which must be mentioned here because its advocates are many of them holding it in connection with their Christian faith. It is less a system than a standard of ethics, because its advocates usually believe that its code of morals coincides with the moral code of Christianity, though it may be different. This is the theory of intuitionism.

Intuitionism.

Intuitionism is the theory which holds that we have such a standard of morality in our own minds, if we would only follow it. According to this theory every man has in his own mind a standard of morality which will invariably tell him the right thing to do when confronted by any course of action involving a question of right and wrong. The advocates of this theory usually hold that this standard agrees with that of the Bible, though others would say that it might be different. The plausibility of the theory finds its source in the fact that it is usually held by those who believe the Bible and are familiar with the ethical standards of the Bible. They thus unconsciously adopt the ethical standards of the Bible without realizing it and then think that the standard is within their own minds. The difficulty with this theory is that it confuses the

conscience, which is the moral judging faculty of the mind coupled with the moral obligation which the mind feels to act according to the right and wrong when the right is discerned, *with the standard* by which the mind can measure any course of action. When any course of action is presented to the mind, the mind acting as conscience, passes a judgment of right or wrong upon the action, but the standard by which the mind measures the act is the one which the mind has intellectually accepted as the right standard of ethics at some time in the past. If this standard is the code of ethics revealed in the Scriptures, then the mind estimates any course of action according to the Bible. If the standard is some other standard, then the mind judges according to that standard. The fact that the mind has no innate knowledge of the right and wrong, common to all men, is clearly evident when we think of the different standards of ethics which have existed throughout the world. There would be only one standard if the mind knew intuitively the difference between the right and the wrong. The fact that there is as much agreement as there is in all ethical codes, is probably due to the common revelation from God, possessed in the beginning by all men, and handed down by tradition in all the different races of men. This original revelation of right and wrong, and the conscience itself have been corrupted by sin, so that the standard itself has changed, while the conscience has been so corrupted by sin that it cannot make a true moral judgment unless aided by the Holy Spirit. This explains the agreement as well as the disagreement between the moral standards of the different countries and races of the world.

Rationalism, as the Ethical End in Life.

We have seen from the preceding sections that happiness either of the individual or of the race does not offer an adequate goal for ethics. We have also seen that there is no standard which the mind intuitively possesses by which it may make moral judgments. The standard must therefore be something outside the mind. Among the various goals that have been advocated at various times is the goal of *rationalism*. In

the realm of ethics this term is used to denote the theory that man's chief end is in the development of the reason, and that a thing is wrong or right in proportion as it contributes toward this end. It is a much higher goal than hedonism, because it recognizes the necessity of curbing the natural passions of mankind, but it is open to some of the same objections that were made against hedonism. In the first place it offers no fixed goal as the standard by which we shall measure our actions. Men's ideas may and do differ as to what will contribute to the development of the human reason to the highest point. Some say that it can be developed only by the complete suppression of the human passions, but the race would die out were this adopted as the universal goal and lived up to. It may of course be said in reply that this is a desirable result, but humanity will never be convinced that it is, because it contradicts the deepest instincts of the human race. The sexual instinct cannot be wholly bad or man would never be endowed with it. Any ethical system which does not find a place for the legitimate exercise of the natural instincts of mankind, by that fact condemns itself, and can never hope to be adopted as the ethical goal of life by any large number of people. Other people will say that the reason is best developed by complete abstraction from the duties and responsibilities of life, in which case it becomes open to the charge of selfishness which was our chief objection to hedonism. Others will say that the reason is to be developed best by the regulation and control of the instincts and a well-balanced mental development amid the ordinary exercise of the human powers. At first sight this seems unobjectionable, but upon closer examination we see that the goal is still selfish and narrow. It places the interests of self and of the development of one's own intellect as the highest end in life. Such a course naturally tends to neglect of all the duties of a citizen, and to the repression of all altruism. If logically followed, it would mean the annihilation of society.

We thus see that any ethical theory which places selfishness to the forefront or tends to pay more attention to the interests of self than to the interests of others, is self-condemnatory, for if logically followed it would disrupt society. While on the

other hand, any theory which places the interests of others above the interests of self, breaks down because of lack of an adequate motive to induce the individual to give up self-interest, and because there is no fixed goal toward which the individual can or will work. We repeat that any ethical system which will work must do three things: give a permanent standard or goal, supply an adequate motive, and be universally applicable to all mankind.

Christian Ethics Alone Adequate.

In our brief glance at the various chief religions of the world, it was shown incidentally that the ethical systems connected with the different world religions were inferior to that of Christianity. We now wish to show that Christianity fulfils all the demands which must be made of any system which will work, and that the ethical system taught in the Bible is superior to any other system of ethics.

In the first place the Bible offers an external standard of ethics which is unchangeable. The code of ethics in the Bible claims to be a revelation of God's will for man. Than this there can be no higher standard. If it can be shown in the following chapters that God has spoken to men, and that the Bible is the book containing that revelation, then the standard of ethics laid down in the Bible becomes ultimate and final.

In the second place the Bible provides the motive power by which man's will can be moved to live up to the standard as far as possible, while any want of conformity to the standard is recognized as a sin and as a sin worthy of punishment by God. This standard is the law of God as found in the Ten Commandments and in the teachings of Christ and the Apostles. The motive power which moves men to obey these laws is the love for God which is planted in the heart of every Christian at conversion. If this love is sincere and genuine, then it will show itself in a life of obedience to the commands of Christ, while if it is insincere the Christian knows that he will receive eternal punishment for disobedience to the commands of God. The Christian is saved not because he obeys this law, but because he trusts in the atoning merit of Christ. On the other

hand he cannot trust Christ sincerely without loving Him, and he cannot love Him without wanting to do His will. We therefore see the practical nature of Christianity. It promises much, but it has the supreme motive to secure obedience to the law of God in whole-hearted love for God and His Son our Saviour.

Moreover Christianity comprehends all that is good in other systems of ethics. It offers eternal happiness to the believer and foretells eternal punishment to the one who refuses to believe. It demands as a fruit of Christianity, love for our neighbors which will show itself in service for them, thus appropriating the best of utilitarianism. It commends the highest development of the reason, not for selfish ends, but so that the believer can serve God and humanity better thereby. But though these lesser ends find their place in Christianity, they are all subservient to the supreme motive, *the love for God*.

No other system of ethics avoids the pit-falls of selfishness on the one side and lack of adequate motive on the other, while at the same time offering the admirable results obtained through other systems of ethics as by-products of the *life* itself.

Moreover the Christian code of ethics commends itself to the reason when it is examined in detail. Where in other systems do we find such high demands in man's relation to his God as in the Bible? The Bible demands exclusive worship of the Trinitarian God. The Bible demands the proper reverence and respect for the Divine Persons of the Trinity, and the Bible demands the proper service of the Godhead. Where in other systems do we find such strict requirements in regard to our relationship to other persons as in the Bible? In this system of ethics as taught in the Bible, the rights of private property are fully protected, while the duty of caring for the poor is laid upon all Christians. The sanctity of the home is fully protected, while sexual license is condemned in the severest terms. Truth, true humility which is not afraid to stoop to the lowest place in order to accomplish a great purpose, and a heart and life void of offense toward man and God are held up as the highest ideals of life. As the crowning virtue, love toward God and man is exalted as the all-important

thing in life, without which all other things are as sounding brass or tinkling cymbals.

God's Hand.

As we look at this system of ethics, can we escape the conclusion that we are gazing upon that which is holy? Could a system of ethics such as this which so adequately meets every demand which we may make upon it, have been originated by man alone? Do we not see the mark of God's hand upon it? Can we escape the conclusion that the book which contains such remarkable literature and such a wonderful system of ethics is in a very real sense God's Book? We do not claim at this point that these things are conclusive proof that the Bible is the Word of God: we only claim that they are single stones in the great pyramid of proof which we are erecting, to prove that the Bible is the Word of God. Each stone is a bit of evidence in the whole pyramid of truth, but it is only when we look upon the finished whole that we see the complete design and realize the collective force of all the little stones of evidence which we have put in place to make the finished structure of proof. If we look at each stone separately we may not appreciate the meaning of the whole. To some people these bits of evidence will be far more convincing than to others. The others will see nothing convincing in the separate points which we are making, and to them we must say that if they will be patient until the whole pyramid is finished they will be able to appreciate the collective force of the whole body of evidence taken together, and will feel with the rest of us that the Bible is indeed the Word of God.

CHAPTER IX.

THE UNITY OF THE BIBLE.¹

The unity of the Bible is one of the most surprising and wonderful of all its characteristics. To appreciate fully this fact one must remember that it is not one book, but a collection of sixty-six books, written by about forty different writers, over a period of about fifteen centuries! Where in all literature would it be possible to collect even a half-dozen books from different ages, though one set out deliberately to find books upon the same subject, and expect to find them teaching the same subjects in a similar way? Yet here in the Bible we have such marvelous agreement both in theme and in subject matter, that they can be spoken of collectively as one book—the Bible, confident that upon any subject of which they treat they will not teach anything which will contradict other portions of the other books. Surely there is something more than human in such a collection of books in which we find such unity. This will become even more evident as we proceed to examine this subject in detail.

Unity of Theme.

The first point to be noted is the unity of theme throughout the Scriptures. The idea which units this collection of books and welds them into one book, is the idea of *redemption*. The Bible may be said to be the History of Redemption. When a man sets out to write the history of any country or of any age, or, as was done a few years ago by a noted author, to write the history of the world, he has some one idea that is the key-thought of all historical life and which constitutes his interpretation of history. Such a central idea will shape all

¹ Cf. Saphir: "Unity of Scripture."

his writing either consciously or unconsciously. His facts will be selected with this idea in view, and everything which in any way contributes toward this will be included and emphasized, while the things which have no effect upon the main theme, important though they may be for other writers, will be omitted, or touched on very lightly. Now as we examine the Bible, we notice the same phenomenon. Though it is composed of many different kinds of literature, and though it was written by many different authors, over a period of many hundred years, it is not a collection of books upon many different themes; there is only one theme running through the whole collection of books, and this theme is the idea of *redemption*.

Let us see how this idea is traced through the different books. In Genesis we have first of all the account of the making of the world and man. Then comes the fall of man, making the necessity of redemption and giving the promise of a redeemer in the seed of the woman, who would bruise the head of the serpent. For a space we see the progress of corruption and sin at work in the human race, that it may become clearly evident that without God's help no one can live a righteous life. This culminates in the great judgment upon the world at the time of the flood, when the whole human race is wiped out with the exception of Noah's family. There then follows another period of development without God's interference, that it may become still clearer that even with such a warning as the flood to look back upon, man's evil heart will keep him from obeying God, unless God interferes to create a "new heart and a right spirit" within him. With Sarah and Abraham we see the beginning of the process of redemption promised in the third chapter of Genesis. The covenant promise is given to him, and a race separated from the rest of the world that it may become clearly evident to all that outside God's power redemption cannot be obtained, but that in His power redemption is bestowed upon whomsoever He chooses to bestow it. This becomes clearly evident in the supernatural birth of Isaac to Sarah, long after Sarah had passed the age of child-bearing. Then begins the long history of the application of God's grace to His people, and the parallel story of their rejection of their God and apostasy from Him that makes the

history of Israel so sad. Through it all we see clearly standing out in sharp relief, God's *grace*! With the giving of the law there begins another phase of the story. Man is now given a standard by which to measure his righteousness, that it may become increasingly evident how impossible it is to earn one's own salvation by works of the law. But at the same time, we see standing out like letters of fire the wonderful word *GRACE!!* For though everyone broke the law every day of his life, God *forgave*! Nevertheless it was not the pure uncaused forgiveness which the modern liberals attribute to God. The justice of God's nature must be satisfied as well as His love. So once a year the high priest went into the Holy of Holies with the blood of the lamb without blemish and without spot, to sprinkle it upon the mercy-seat as a great symbol and type of Him whom God was to send to make atonement for sins once and for all! There was thus always before the people the great fact of God's grace, and the solemn symbol of the *cost* of that redemption.

Many people wonder why such books as Ruth and Esther are included in the Bible, and what relation they have to the central theme, yet the purpose of their inclusion stands out so plainly that there seems no need to point to it. Both these beautiful stories give us a picture of the Providence of God watching over His people even in exile and captivity. We see that God's grace is a wall of protection in poverty and prosperity, in honor and in disgrace, amid the scorn of strangers and the hatred of enemies, and that although it may seem that God has deserted his people at times, He nevertheless is always with them, working out His inscrutable purposes when they least expect it.

The book of Job is given to us to teach us to understand the purpose of suffering, and to teach us to see God back of it all and controlling and permitting the suffering, the while He brings to pass His own plan of redemption even through the refining fires of pain.

In the Psalms redemption stands out too prominently to need our attention called to it, while in the Song of Solomon we have in the symbol of human love the picture of God's love for His chosen people. In Ecclesiastes we see the vanity of

life when lived for any other purpose than that of the glorification of God and service of God and our fellows, thus pointing us to God as the only end to be desired in life, and making God's redeeming grace a thing to be treasured and clung to. In Proverbs we have a text-book of practical piety, pointing our footsteps in the way of righteousness, commending to us the good, and at the same time showing us the impossibility of keeping God's law in our own strength thus making the necessity of redemption plain if we are to keep His law perfectly. We do not need to take up the latter prophets, as the books of the prophecies are all called, for it is too plain to need mention that these books center about redemption prophesied and promised. They are warnings against persistence in sin, prophecies of coming doom and promises that although they have sinned, God will at last forgive and send Israel's promised Redeemer, the long looked-for Messiah. Malachi closes with the prophecy of the return of Elijah, which Christ interpreted as referring to John the Baptist, and then after four hundred years, the Gospels take up the thread in the account of the birth of John the Baptist, which was the fulfillment of the Malachi prophecy.

In the New Testament nothing could be plainer than that the theme is redemption. Why are one quarter of the chapters in the Gospels devoted to the last week of Christ's earthly life? Simply because the supreme purpose of Christ's life on earth was not to teach or to give men an example of true moral living, or to win men back to their allegiance to God by loving persuasion and by self-sacrifice, or even supremely, to reveal God to men. The supreme end for which he came to earth was to give His life "a ransom for many"! The sacrifice on Calvary was not His misfortune, but His achievement! Far from being, as a recent author put it, an example of what God is doing for us all the time, of living and dying with and in us, this act of Christ's was the supreme event toward which the whole creation pointed, and back to which all glory looks. It was the reason He gave up the glory which He had had with the Father from all eternity, and "became obedient unto death, even the death of the Cross." If we miss this fact about the Gospels, we leave His life an unexplained mystery,

and leave Christianity suspended in the air, a great effect without an adequate cause! The Acts and the Epistles are absolutely full of redemption, and whether we accept the fact of redemption as true or not, we must all admit that the Church was founded on the belief that this redemption was a reality. Those who deny that it was a reality, must give an adequate explanation of the origin of this belief in the Christian Church and in the minds of the writers of the Epistles.

The Bible closes with a book which pictures the consummation of the whole redemptive process. The book of Revelation is nothing but a wonderful picture of the final application of God's redeeming grace to His chosen people, a great multitude which no man can number, of all nations and people and tongues. The Bible begins with the story of how man came to need redemption and closes with the complete restoration of man to the status from which he fell and in addition bestows upon him the gift of eternal life, which Adam failed to earn, and which Christ purchased with His own life-blood. In regard to its main theme, the Bible is a unity.

Unity of Structure.

The second point in connection with the Bible is the remarkable unity of structure of the Bible throughout. There is no book or part of a book which does not have its place in the complete whole. It would be impossible to cut out any section or book without irreparable damage to the whole. At the present time many church members and even ministers of the Christian church think that the Old Testament could be discarded entirely by the church as a book out-grown and out-of-date. One of the reasons why it is wished to discard the Old Testament is because it is thought to represent teachings which the later church outgrew as it developed its religion, so that there is conflict between the teachings of the Old and New Testaments. This point will be considered in a later section, but at present we wish to emphasize the impossibility of such a thing being done from the point of view of the structure alone. It would be absolutely impossible to understand and interpret the New Testament without the aid of the Old. There

are one hundred and eighty-one quotations from the Old Testament in the New Testament.¹ And in this list of quotations there are passages from all the disputed portions of the Old Testament! Not only so, but aside from the direct quotations which are found in the New Testament, there are innumerable references to the Old Testament's characters and events and an incorporation of ideas which can only be understood by reference to the Old Testament. For example, how could the Pass-over be understood without reference to the Exodus from Egypt? Or for that matter how could the Jewish nation itself be understood unless we had its history in the Old Testament? Over and over again throughout the history of the Apostolic Church we find reference to their constant study of the Old Testament Scriptures. Indeed the genesis of the Church itself at Pentecost could not possibly be accounted for unless we had the Old Testament to explain the prophecies which are said to be fulfilled. The whole book of Matthew and to a lesser extent all the other Gospels are simply full of references to the Scripture being fulfilled. What is this Scripture and how is it fulfilled? The only way we can possibly know is by reference to the Old Testament. It is absolutely impossible to separate the two without mutilation of the whole. A root cannot spring out of the dry ground, and unless we ground the New Testament in the Old, we leave the whole argument of the New Testament and the whole movement of Christianity itself unexplained.

Then notice the way in which certain chapters of the Bible give us a complete exposition of some subject which is mentioned only incidentally in other portions of the Scriptures. For instance, the thirteenth chapter of I Corinthians gives us the only complete treatment of *love* in the Bible. The eleventh chapter of Hebrews gives us the only complete treatment of faith. The eighth and ninth chapters of Proverbs give us a complete dissertation on wisdom. As we take up the Epistles we find that while they all correlate their teachings on different doctrines, yet each has its particular place in the whole group of Epistles. There is no unnecessary over-lapping in their teaching even on the same themes, but each gives a different angle

¹ Horne: "Introduction to Scriptures."

to the doctrines which is necessary to full understanding of the doctrines themselves. In its structure, the Bible is a unit, each part interlaced with and interpreted by the other parts, so that every part is necessary for a complete understanding of the whole.

Unity of Teaching.

The next point in regard to the unity of the Bible is its unity of teaching. The wonderful thing about this is the fact that we are considering the work not of one author, or even of two, but of *forty*! And these forty were not contemporaries, but were scattered over a period of fifteen centuries. Moreover they were not all men of one class and training. In the list of authors we find university trained men, like Moses, and humble fishermen like Peter; diplomats and kings; shepherds and priests; tax collectors and physicians; countrymen and dwellers of the city, in fact men from almost every rank of society, with all kinds of training and lack of training. In all the history of literature it would be hard to find a more heterogeneous collection of authors. Yet though these men were so different from each other, and though they lived at different periods of the world's history, we find the marvelous fact that their teachings as found in the books which they wrote, are in substantial agreement, and that when they are compared and arranged in systematic form, they are found to be complementary and not contradictory! Of course there are many people who deny that there is this agreement in teaching, and on some points the question is disputed even to-day, but the remarkable thing about it is that there is room for dispute after twenty centuries! If contradictions could be clearly proved, the matter would have been settled centuries ago, and there would no longer be room for dispute!

Let us mention only a few points in this connection to establish our case beyond the shadow of a doubt. We will first mention the prophecies.

Prophecies.

Canon Liddon is authority for the statement that there are in the Old Testament three hundred and thirty-two distinct

predictions which were literally fulfilled in Christ. The mathematical probability that these would all be fulfilled would be represented by a fraction having one for the numerator and eighty-four followed by ninety-seven ciphers as the denominator! This fulfillment of prophecy about Christ and the fulfillment of prophecy in general is one of the strongest lines of proof that the Bible is the Word of God, and will be discussed fully in a later chapter, but at present we wish to point out the fact that these prophecies are not contradictory! Things which in the Old Testament dispensation may have seemed to be contradictory, are seen as history unfolds to be merely references to separate events. For example as the prophets looked forward into time they saw the future events without any sense of perspective, so that things which were really centuries apart in time are often mentioned in the same paragraph. The two comings of Christ were inextricably tangled in Old Testament prophecy. Only the fulfillment of the event enables us to separate the two elements of prophecy. But notice particularly that when we examine the writings of the different prophets, we do not find contradictions between them. If it were only one person composing the messages and giving them to different individuals to put into their own language there could not be greater agreement than there actually is. There is every evidence even in the wording of the prophecies themselves to say nothing of their fulfillment to indicate that there was one Master Mind which inspired the words which each prophet expresses in his own language.

Ethics.

We have already discussed at some length the ethical standards of the Bible in comparison to other ethical standards, but we wish to point out now that there is no change or development in the different periods of Biblical history, and that the different authors agree among themselves as to the character of these ethical standards. For example, let us take the Ten Commandments as an illustration. Nowhere in the Bible is there an approval expressed of actions contrary to these ten fundamental laws. Contrary actions are often recorded, but

never with approbation. Israel is constantly enjoined to keep the Law, while the ritualism of the Jews was merely based on the application of the Ten Commandments to the practical conditions under which they were living. Modern theologians are in the habit of exalting the Sermon on the Mount as the sum total of Christian Ethics, and we would not minimize its importance and value a single iota, yet the Sermon on the Mount was only bringing to the attention of the world what was implicit in the Ten Commandments themselves. The Bible is a unit in regard to ethical teachings.

Idea of God.

It is the fashion for modern liberal theologians to belittle the idea of God found in the Old Testament, and to represent the New Testament as giving us an idea of God which is far superior to that of the Old Testament. For example, in a sermon published several years ago, Dr. Harry Emerson Fosdick referred to the Ark of the Covenant contemptuously, representing the Hebrews as believing in a "god in a box," a tribal god whom they could carry around with them and compel to do their bidding by magical incantations! Statements such as this betray either the ignorance of the writer or his wilful misinterpretation of the facts of the Old Testament, for the evidence to the contrary is too overwhelming to need detailed citation. To mention only one example, let us take the prayer of Solomon at the dedication of the Temple, I Kings VIII: 22 to 53. It is there stated that Solomon spread out his hands to heaven as he prayed, and to quote only one verse which shows that his idea of God was as modern as our own: "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee, how much less this house that I have builded?" (v. 27). Certainly nothing else is needed to refute the thought that the idea of God in the Old Testament was inferior to that in the New Testament. But if more were needed we could quote verse after verse throughout the Old Testament in support of the unity of teaching in regard to God.

Another charge that is frequently made is that the God

of the Old Testament is a god of cruelty and revenge while the God of the New Testament is a God of *love*. If there is any truth at all in the charge it is in the fact that the emphasis in the New Testament is more on God's mercy, while in the Old Testament it is on His justice. However, even this admission can hardly be made, for where in the whole Bible can we find the love of God better expressed than in the history of Israel, when Israel rebelled against God again and again, yet God forgave them over and over? God is represented as yearning for his people Israel, yet Israel would not follow Him or obey Him. The punishment came only after centuries of forbearance and of withholding of God's wrath that they might have ample time to repent. And where in the Old Testament can we find anything that equals the terrible words of Christ as He pronounced the doom of the cities which had rejected Him? Or where in the Old Testament is there anything in the way of wrath and cruelty to equal the terrible pictures of wrath poured out on the earth that we find in the Book of Revelation? The God of the New Testament is a "consuming fire," as well as a God of love, and the God of the Old Testament is a God of love as well as a God of wrath. The Bible is a unit in its idea of God.

Christ and Paul.

Liberals are in the habit of charging that the doctrines of Paul were different from the doctrines which Jesus Christ taught while He was on earth, and that modern orthodoxy is based on the theology of Paul rather than the religion of Christ. Of course the thing that is usually objected to is the Substitutionary Atonement doctrine. Many liberals would admit that it is found in the teaching of Paul, but they say that Paul's theology was simply the way Paul clothed his religious experience in philosophical language, and is not at all binding on us at the present day. They say that we must discard the outgrown husk of theological speculation and penetrate to the "abiding religious experiences" of Paul and Jesus. Now the only way an antagonism between the theology of Paul and the religion of Jesus can be set up is to delete from the

Gospels all passages which have any reference to Christ's mission as Redeemer, and to do this for no other reason than that they teach doctrines which are distasteful to the liberals. There is just as good textual evidence for the ransom passage of Matt. xx: 28 as there is for the Sermon on the Mount, and no more reason for rejecting one than the other, since both are integral parts of the book of Matthew. If we examine the teachings of Christ as they are, without first eliminating passages which are objectionable to the advocates of this view, we find the germs of all the doctrines which Paul afterward developed at great length, in these very teachings of Jesus Himself. We have already referred to the Atonement passage in Matt. xx: 28, but that is by no means the only passage where we find a similar doctrine expressed in Christ's own words. We find Christ teaching His own preëxistence in the words "Before Abraham was I am." We find the deity of Christ explicitly declared and taught and implicitly expressed all through the gospels. We find the second coming of Christ taught in the twenty-fourth of Matthew, and the doctrines of heaven, hell, eternal punishment for unrepentant sinners who reject Christ, and in fact all the doctrines which Paul at greater length developed so clearly and forcefully, found in germ at least in the teachings of Christ Himself. It is impossible by fair treatment to establish any conflict between the theology of Paul and the teaching of Jesus. Paul's theology was the theology Jesus taught, and the religious background of Paul's teaching was based on the teaching of Jesus Himself as recorded in the gospels.

Paul and James.

It is likewise claimed that in their teaching in regard to faith, Paul and James are at variance with each other. However, when we examine their teachings on this subject, we find that Paul never taught that we could be saved no matter how we live, and that James never taught that we could be saved without faith. Paul emphasized the fact that we cannot be saved unless we believe, no matter how we live, while James emphasized the fact that no matter how well we may say we

believe, if our lives do not show forth the doctrine we profess, we have a dead faith, not one which will bring salvation to us. Thus when examined sympathetically there is no contradiction whatever in the two approaches to the subject of salvation.

Doctrines.

We cannot emphasize sufficiently the fact that amid all the intricacies of doctrines such as the Atonement and the Trinity, where men since the time of the New Testament have so often gone astray, all the Scripture writers avoid all the frequent pitfalls and teach only the things which harmonize one with another in regard to the doctrines. This is nothing less than marvelous, for to-day it is almost impossible to find even two writers agreeing with each other on these subjects in every respect. We can only conclude that when we find the different writers in the Scriptures agreeing with each other on these points in this wonderful way, it points directly to God who through the Holy Spirit guided and controlled the writers of the Bible in such a way that they wrote only the truth which He wanted expressed.

Unity of Symbolism.

One of the most remarkable points in connection with the Bible is the unity of symbolism throughout the Scriptures. Wherever things are mentioned symbolically they almost invariably have the same symbolic meaning. Fire, for example, is the universal symbol of purification and punishment, and wherever it is used throughout the Bible it has one of these two meanings. Water is the symbol of purification as in baptism or in the cleansing of Naaman, the leper. It usually has reference to the regenerating power of the Holy Spirit cleansing the heart from sin. Oil is the regular symbol of the bestowal of the Holy Spirit in some of His activities. Prophets, priests and kings were anointed with oil as a symbol that they were to be especially endowed with the Holy Spirit for their particular office, while Christ is referred to as preëminently the

"anointed one." Leaven is almost universally the symbol of corruption. It was for that reason that leaven was excluded from Hebrew homes according to the Mosaic Law, at the time of the Passover, as a symbol of the exclusion of evil from their homes and hearts. Christ warns His disciples to beware of the leaven of the Pharisees, referring to their hypocrisy and pride, while Paul likewise uses leaven as a symbol of corruption. The only place in the Bible where the word is used with no reference to corruption, is in the parable of the Kingdom of Heaven which is said to be spread like leaven. Since the Kingdom of Heaven cannot be evil it cannot be used symbolically in this place, but is probably merely a figure of speech used to denote the pervasive power of the Kingdom's activity in society. Blood is the symbol of life poured out. The physical blood of Christ does not save us: it is the *life* yielded up and poured out for sinners that saves us. Incense is symbolical of the offering up of the prayers of the saints to God. Wormwood is the symbol of bitterness; the balance, of scarcity; and the winepress, of judgment.

This symbolism is further carried out in the use of numbers throughout the Bible. One is the symbol of unity; two, of growth; three, of the Trinity; four, of the world; six, of weakness and men; seven and a thousand, of perfection and completion; while twelve is the symbol of the union of the human and the Divine.

It is seen from the above that the symbolism of the Bible is a unit, and bears the marks of One Mind back of the human minds who wrote the books, directing and controlling their thoughts.

Unity of Literary Emphasis.

Throughout the Bible we likewise find a unity in the emphasis which is placed on important subjects. Notice, for example, the way in which the death of Christ, His resurrection, His second coming, and His deity are referred to again and again, with always the same estimate of their importance. Things which one author rates as of chief importance will be found to receive similar emphasis in all the other books. As a result of this, the first time we find a subject mentioned in

the Bible, if it is emphasized strongly, we may be sure that wherever else we find the same thing mentioned, it will receive the same strong emphasis. Take for example Abraham's trust in God. The first time this is mentioned in Gen. xv: 6, "And he believed in the LORD; and he counted it to him for righteousness," we notice that it is his trust in God that is the means of his reconciliation with God. Wherever the same subject is afterward referred to, it always has the same emphasis, and it is always the trust of Abraham that stands out in prominence.

All these points which have been mentioned give us a remarkable testimony as to the *real* unity of authorship of the Bible. It is peculiarly *God's* Word, and though there are over forty different writers, God's Spirit is peculiarly the Inspirer of them all. By Inspiration, we do not mean that God used the individual writers as automata, or that He dictated to them what they should say, but we mean that His Holy Spirit so guided and controlled the writers that what they wrote was *true*, and was the *particular* truth God wanted to be given in writing to His people. God allowed the writers to use their own intellects, their own language and their own style, but when they wrote, His Holy Spirit supernaturally kept their writing free from error, and rendered it the exact truth which God wanted conveyed to His people down through the ages. The Bible thus becomes a unit, parts of which cannot be cut off without irreparable injury to the whole. There is a certain growth in clarity of teaching throughout the Bible, and in one sense, a progression in the giving of the revelation in the Bible, but later and more complete revelation never contradicted the previous revelation: it simply added to it new thoughts and facts. As revelation progressed, that which had been implicit became explicit, and that which had been obscure became plain. The modern liberal's idea that the Bible represents the progression from wrong ideas about God and the world and life, to right ideas of these things, is totally wrong. The revelation of God in Genesis is just as true though not as complete as that in the Gospel of John or the Epistle to the Romans. It is the Unity of the Bible in all these things that gives us one of the strongest lines of proof that it is the *Word of God*.

CHAPTER X.

THE HISTORICAL TRUSTWORTHINESS OF THE BIBLE.

No matter how many other fine qualities a book may have, if it lacks historical accuracy, it is untrustworthy as a guide where it cannot be tested by external evidence. We might applaud the Bible as literature, admire its style and diction, wonder at its unity and be awed by the majesty of its theme and ideas, but if it could be shown to be historically inaccurate, it could never be followed as an infallible guide for faith and practice, nor could it be considered as a book written under the direction and control of the third person of the Trinity, the Holy Spirit. If there is any one quality which, more than all other qualities, we should expect to find in the nature of God, it is the quality of truth, and if this quality were lacking in a book claiming to be the product of divine supervision and influence, such a book could never be accepted as a book actually written under the control of the Holy Spirit. Nor can it be replied that the original documents were inspired but that errors have crept into the text which we now have, through the transmission by copyists down the ages to the present of the documents containing the divine revelation. A few minor errors of that nature could be excused and the document considered trustworthy in spite of them, but if the copies of the Bible documents contain any great number of such errors, or if the documents are so full of errors in regard to historical facts as to be untrustworthy, they would be of no more use to us than if they had never been inspired originally. Such a book might be held to have been inspired when first written, but it could never guide us to-day, for it would be entirely too unreliable a book to be trusted. We may excuse a few small errors of transmission in a historical document, provided they

in no way affect the truth and fundamental accuracy of the document as a whole, and historical science and textual criticism have worked out the laws under which such errors occur and can be guarded against by the student of history, but if there is no way of correcting the errors of transmission in the text which we have, and if it can be shown that these errors are sufficiently great to throw into question the whole text itself, then of course the document is of no value to us as a teacher of either history or religious truth, and could never be accepted as the Word of God.

On the other hand, if it can be shown that while the texts of the documents which we now have are comparatively free from errors of transmission, yet the original writers made mistakes of fact in important details of the history which they attempt to describe, the historical value of the whole document is immediately called into question, and its teaching of religious truth is placed at once upon the human plane of thought, so that we could accept nothing of such religious teaching unless that teaching seemed reasonable to us. In such a case whatever religious teaching there was would have to be accepted rationally before it could be judged to be true. A document which claims to teach truth received through revelation from God, but which is inaccurate in historical details where its truth can be tested by external evidence, can never be accepted as a trustworthy teacher of religious truth. Its teachings in such a case would be on an exact par with the teachings of any other philosopher, and the human reason would, as has been said above, be the supreme judge of their truth and value. A book which claims to be written by men under the supervision and control of the Holy Spirit in such a way that what they wrote became free from all error of either fact or truth, cannot be found to be unhistorical in any respect, without overthrowing the claims of the document to divine inspiration.

We thus see the vital importance of the question which we are discussing. The Bible claims to be a historical book. It claims to be a record of what has actually happened in the past. It is, as has been stated in a previous chapter, the *History of Redemption*. As a historical book, it must be subjected to the same tests as other historical books. Any book which cannot

satisfactorily meet these scientific historical tests, becomes in just that proportion, discredited as a record of actual events, and in the case of the Bible, becomes discredited as a teacher of revealed religious truth. A book may be historically accurate and not be inspired, but no book can be accepted as inspired which is found to be historically inaccurate. If the Bible is the Word of God, it *must* be historically accurate. While the fact that it was proved to be historically accurate would not prove that it was therefore the Word of God, it would raise a strong presumption in favor of its claims to that effect being true, but if it could be conclusively shown that the Bible was inaccurate in important historical details, and these details could not be satisfactorily accounted for by the theory of errors of transmission without disturbing the trustworthiness of the whole text, then we would be forced to one of two conclusions: either that the Bible was not, as it came from the hands of the original writers, the Word of God, or else that even though it was *then* the Word of God, this Word of God has been lost to us to-day, and that the Bible as we now have it is not the Word of God. These conclusions are inexorable. The historical accuracy of the Bible is absolutely necessary to any belief in the Bible as the Word of God. Christianity in any true sense of the term stands or falls with the historical accuracy of the Bible.

The Historicity of the Bible Not Contradicted by Philosophy.

Before taking up the question of the accuracy of the historical facts recorded in the Bible, there are two preliminary questions which must be settled. The first of these questions is whether philosophy in the truest sense of the term contradicts the historical events described in the Bible. If, for example, it could be shown that the Bible clearly teaches doctrines contradicted by well-known and proved philosophical truth, the historicity of the Bible as a whole would be seriously called into question, no matter how well attested or plausible the facts might seem to be. If they *could* not happen, either the philosophical theory which declared that they could not happen would have to be shown to be false, or if that could not be done,

then it would have to be admitted that the facts *did* not happen, and the book which contained an account of such events would be called untrustworthy in many respects. For example, modern philosophy has satisfactorily proved that belief in polytheism is untenable as a theory of the universe. If we were to find the Bible teaching polytheism, the Bible would immediately be discredited as a teacher of religious truth. In the same way if the Bible were to be found to teach other discarded philosophical theories, it could no longer be regarded as a reliable teacher of religious truth.

But what do we actually find to be the case? We find the remarkable fact that modern philosophy has been forced around gradually to the conclusion that the theism taught in the Bible is the only fundamentally valid explanation of the facts of the universe. The Bible is not a text-book of philosophy, but the Bible in no wise contradicts the theories which are most accepted by philosophers of the present day. There is a wide latitude left for speculation in the actual teachings of the Bible, and there is a constant tendency on the part of philosophers who believe in the Bible to attempt to read into the Bible text philosophical doctrines which are not either specifically taught or denied in the Bible. The remarkable thing about the Bible is not so much the fact, marvelous as it is, that theism which is explicitly taught in the Bible is coming more and more to be accepted by modern philosophy as the true basis for philosophical speculation, but the most wonderful thing is that the Bible writers avoided the philosophical theories prevalent in other countries of their day, and refrained from teaching theories which have long since been discarded as real explanations of the universe, and which remain to-day only as intellectual curiosities, examples of the vagaries into which the human mind is capable of drifting. The Bible writers avoided all these philosophical pit-falls, and it is possible for the most enlightened philosopher of to-day to go to the Bible and find that his modern explanation of the universe can be reconciled with the Bible teaching.

There is one danger here that must be pointed out. Men must beware of claiming that the Bible specifically teaches the particular philosophical doctrine which they believe in. The

advance of philosophy may make their doctrine out of date, as it has done in the past, many times, and great disaster may result to the church because it has linked the Bible with some particular scientific or philosophical doctrine not specifically denied in the Bible, but also not specifically taught. The most that one should claim for any such doctrine, is that it is *not* contradicted by the Bible.

The Historicity of the Bible Not Contradicted by Science.

The second question that must be answered is whether the clearly discovered and well proved facts of modern science contradict the Bible. At the outset we must carefully distinguish between scientific theory and scientific fact. Many things scientists claim to be facts, are upon examination found to be hypotheses or unproved theories. The various theories of evolution fall within this class. The various theories of the construction of the atom, the nebular and planetary hypotheses, and the Einstein Theory of Relativity, all fall within this class. However much evidence there may be in support of a theory, as long as the theory falls short of *proved* fact, it must not be placed in the same category with observed scientific facts. Someone has well stated the fact that it is the duty of science to observe, tabulate, and draw proper inferences from *facts*, but when it ventures into the realm of cause back of the facts, and begins to theorize about these inferences, it has no right to demand that we shall accept its theories as *proved facts*. Now when we say that the historicity of the Bible is not contradicted by the proved facts of science we mean just that. Scientific theories are often at variance with the Bible. The theologians of the Middle Ages who fought the Copernican theory, based their opposition upon what they believed to be the fact that the Bible seemed to contradict the Copernican theory. The trouble here was that their exegesis of the Bible was wrong. They read a certain scientific theory into the Bible, when as a matter of fact the Bible really taught neither theory. When the theory which they had linked up with the Bible was proved to be false, it seemed for a time as though the Bible itself was at fault, until a better exegesis disclosed

the fact that the Bible did not pretend to teach a particular astronomical theory. Here is the important point which must not be overlooked. Both theologians and scientists are constantly assuming that the Bible teaches a particular scientific theory, and then asserting either that a given theory must be false because it contradicts the Bible, or that the Bible must be false because it contradicts the given theory, when the real fact of the matter is that the Bible neither supports nor contradicts the theory in question. The important fact must never be overlooked that the Bible is not a *text-book of science*, but a history of redemption. The language used is the language the people of the time for which each portion of the Bible was written would understand. Facts of nature were mentioned only incidentally and in language that was understood by the people of that time.

There are certain points, however, where the Bible comes into direct conflict with a certain class of scientific theories. When scientific men begin to theorize in the realm of philosophy and religion and under the name of science send forth pseudo-scientific hypotheses about the universe, they easily come into conflict with the Bible. For example, any theory of evolution which attempts to account for the universe without God, at once comes into conflict with the Bible, which makes God the creator of the universe and everything therein. On the other hand, a theory of evolution which places God as First Cause and places God's power all along the process of evolution, does not conflict with the first chapters of Genesis, rightly interpreted, and the whole question of whether there has been that kind of evolution or not becomes one of fact, and not one of whether the Bible or science is wrong. The fact must be constantly remembered that scientific facts are one thing, and scientific theories are another. Facts do not change. Theories change constantly. It happens that the Bible does find itself in opposition to many scientific theories which attempt to enter into the realm of religion, but in that case we do not need to be worried, for we must remember that all such theories that actually do conflict with the Bible, are mere speculations after all, and have little or no evidence in their support. Until one can point to a theory which has become an established scientific

fact, and which actually conflicts with the Bible, we do not need to worry about such a conflict. At the present time we can assert without fear of contradiction that there is no proved scientific fact, or theory which has been completely proved to be true by actual observed facts of science, that is in contradiction with the Bible on any fair exegesis of the Biblical text. Let us now proceed to the main task of this chapter, the proving that the history recorded in the Bible has never been proved to be inaccurate.

I. The Historical Accuracy of the Old Testament.

In taking up this question, we must insist that the Bible be given the same fair treatment that would be accorded any set of documents purporting to be history. It is the universal rule of historical research, that whenever anyone challenges the historicity of any document long accepted as true, the burden of proof rests on the one who challenges the document. We must insist that the Bible be treated in the same way. Here is a group of documents that have been accepted as true during the whole history of the Jewish race since the time when the documents are supposed to have been written. Taken at their face value, they have been the sacred books of two related religions during a large part of that time. They bear no open marks of forgery, and, as has been shown, are in conflict with no known scientific facts or established philosophical truths. Where is the presupposition against them that should cause them to be received at other than their face value before they have been conclusively proved to be false by external evidence? We submit that there should be no such presupposition against their historicity. The burden of proving them false rests entirely upon those who challenge their historicity. The fact that the theme of these books deals with the eternal salvation of men, the most important theme of which a book could treat, is no valid reason for rejecting the evidence of the Bible upon the historical points of which it treats. Nor is the fact that the Bible contains the accounts of miracles and prophecies which appear to contradict the uniformity of nature, sufficient to discredit the document containing such things, unless it can

first be proved that the miracles and prophecies are impossible. If God exists at all, no logical man can deny the possibility of His interfering in nature to perform a miracle. The question of the existence of God is, as has been shown in Chapter V, a prior question which must be discussed by those who deny miracles, before they can assert their impossibility. As has already been shown in Chapter III, the belief in a personal God such as the Bible predicates, is the only one which offers an adequate explanation of the facts of the universe, and to a person who admits the truth of theism, to deny the possibility of that God interfering in nature to work a miracle, is a logical absurdity. If that be the case, then there can be no presupposition against the historicity of the Bible because it contains the accounts of miracles and prophecies.

Yet in spite of these facts, those who attack the historicity of the Bible are constantly assuming that the Bible is false at every point where it cannot be shown to be true by external evidence. Such a position violates every canon of historical criticism. In the case of any other historical document, if it could be tested at only one or two points and found to be true at those points by external evidence, the trustworthiness of the document would be universally accepted until further evidence was discovered which proved the document false. Now all we are demanding for the Bible is that it shall be treated with the same degree of fairness that any other historical document would receive. We claim that if we can show that the Bible documents are historically accurate in those places where we can test them by external evidence, we have a right to assume their accuracy in those places where external evidence is lacking one way or the other, until further evidence proving their inaccuracy is discovered. The mere assertion of any theological professor, unsupported by evidence, is not sufficient ground for rejecting any document, much less the most important group of documents in the world, the Bible.

It is of course impossible within the compass of a few pages to take up all the points where the historicity of the Old Testament has been challenged, and show all the evidence that has come to light on the subject. That would be the task of volumes. Nor is it necessary to do so. A few typical instances

of the way in which archæology has brought to light evidence on disputed points in the Bible will be sufficient to establish our case. The remarkable fact about it is the fact that such a mass of evidence on the historicity of the Bible has been discovered by archæologists, and that in spite of this great mass of evidence coming to light, all the evidence that has been discovered supports the historical accuracy of the Bible! What more convincing evidence could there be that the Bible is true than the instance after instance where the Bible's accuracy has been challenged, and then archæological data have turned up supporting the accuracy of the text which we now have? Let us examine only a few of these instances, cited principally from M. G. Kyle's books, "The Deciding Voice of the Monuments," and "Moses and the Monuments."

1. *Topographical and geographical trustworthiness of the Bible.* The remarkable fact has come to light through excavations, from the monuments, and geographical research, that the peoples, places and events mentioned in Scripture are found just where the Scripture locates them, in the exact locality and under the exact geographical circumstances described in the Bible. The Scripture passages are exact representations of the reality, and not clumsy attempts to reconstruct the setting many years after the events, at a place far from it, and with no accurate sources from which to draw, as the critics would have us believe. Correctness concerning the place of an event, is the most important mark of a true happening, as Kyle states. When the excavations in Palestine, Egypt and Babylonia have so marvelously supported the accuracy of the Bible in its geographical references, it is difficult to see how the critics can still challenge its accuracy in other respects. Kyle relates that travellers need no other guide-book than the Bible when following down the coast of the Red Sea, along the line of the Exodus, where the whole topography exactly corresponds to that mentioned in the Biblical account. City after city in Palestine and other lands, long buried under mounds of centuries, has been located by excavations and the place and the circumstances surrounding many Bible citations, exactly corroborated by the excavations.

2. *The ethnological correctness of Scripture.* It is a fact

well established by archæological research that wherever any peoples are mentioned in the Scripture, or any statement is made about their kinship, origin, customs, whether they rule over others or serve other nations, or any other fact about them whatsoever, these statements can be depended upon to be in exact accordance with the facts as revealed by archæology. The tenth chapter of Genesis contains the list of the lands peopled by the different branches of the family of Noah. A number of remarkable statements are found in this chapter. "Babylonia, a great stronghold of Semitism, is represented as originally founded by the non-Semitic people of Cush, whom archæology has identified also as non-Semitic and given to them the name of Sumerians, or Accadians. . . . Out of this non-Semitic Babylonia, the Bible says, 'went forth Asshur and builded Nineveh' . . . Thus the Assyrian civilization, so distinctly Semitic is said to have come out of the non-Semitic civilization of Babylonia. But the archæology of those lands confirms the statement."¹ Kyle likewise calls attention to the fact that this chapter also says that the original civilization of Canaan was Hamitic, while history in later times shows Canaan to be unmistakably Semitic, with a Semitic language. The excavation of Gezer has disclosed the fact that the earliest remains of the city were distinctly not Semitic! Now what chance would a man writing in 500 B. C. with none of the knowledge of archæology which we have to-day, and with no historical sources dating from the earliest times before him, composing history as a novelist composes fiction, basing his statements only on vague tradition, or on his own observations, what chance would such a man have of making an accurate guess at such obscure matters as these mentioned above? The only theory that a historian can hold for a minute in the face of such facts is that the author of the table of nations in Genesis x, must have had original sources of the first rank before him when he was writing these words.

3. *The confirmation of the Old Testament system of chronology.* Now when we say that the Bible system of chronology has been confirmed, we do not mean that we can state the exact astronomical year when the events mentioned in

¹ "Deciding Voice of the Monuments," Kyle, p. 52.

the Old Testament happened. That phase of the subject is still shrouded in mystery. "The one thing certainly and definitely known about ancient oriental chronology is that it was lacking in the mathematical definiteness of present day annals. . . . While this is true and the Bible chronology is not fully understood, yet, at the same time it has been vindicated as a real system of chronology in which the period to which the events referred is correct, the order of events is the order in which they occurred, and the play and counterplay of influences are correctly timed and arranged. In this vindication, Egyptian explorations have an important part. It must be kept in mind also that the Assyrian chronology vindicates the Biblical system. The Egyptian and the Assyrian testimony are by two equal and independent witnesses. Each strengthens the other and yet each is complete and satisfactory in itself."¹ The aim of exegesis is to ascertain what the original writers wished their readers to understand as they wrote. If, as we know to be a fact, the people to whom the Old Testament was originally addressed, cared little or nothing about exact dates, and used round numbers in reckoning, were accustomed to overlapping of reigns of kings, and to telescoping genealogies as an aid to memory, then it cannot be urged as an argument against the historicity of the documents that they contain such things, that there is no mathematical astronomical chronology in the Bible. Whatever the system of chronology was, the people to whom it was written understood it perfectly, and our ignorance of its exact nature cannot be used against the historicity of the Bible documents. With all its indefiniteness, the astonishing fact remains that when we compare the events in Egypt as recorded on the tombs and monuments, and the corresponding events in Babylonia and Assyria, with the interwoven events recorded in the Scriptures, we find that the different parts of the chronology fit perfectly. "We find that Josiah is side by side with Pharaoh Necho, as the Bible places him; Hezekiah with Tirhaka; and Rehoboam with Shishak."²

We thus see that critics generally are forced to admit that the first elements of trustworthy history are found in the Bible

¹ Kyle: "Deciding Voice of the Monuments," p. 54.

² *Ibid.*, p. 57.

documents. The places where the events are said to happen are accurately located, the people who are said to be in such and such localities are actually there, and the time of the events recorded is the exact time when they must have happened. This furnishes the framework for the whole of Old Testament history. Without such a framework there could be no trustworthy history in the Old Testament. Let us now fill in the framework at various places and see whether the history itself rings true.

In building a large office building, sometimes it is desired to discover just what kind of rock lies covered beneath the surface of the site on which the building is to be erected. It is not necessary to excavate the whole site before it can be known what material lies hidden below the surface. If borings are made at different places over the site, the underlying rock can be as accurately determined as though the whole were excavated. In exactly the same way it is not necessary to confirm the trustworthiness of every portion of history recorded in a document before accepting the document as genuine and trustworthy. It is sufficient to be able to confirm its trustworthiness at a few places at random throughout the document, and to be able to show that wherever its depths are tested, the quality of the history is the same throughout.

Chedor-laomer's Campaign Against Sodom. Gen. XIV.

The critics of fifty years ago were almost unanimous in holding that the fourteenth chapter of Genesis was unhistorical. It was charged (1) that the names of the kings were fictitious; (2) that the idea of the king of Babylonia serving the king of Elam was historically impossible; (3) that the idea that Palestine was at that early time under the control of the eastern empires was impossible; (4) that at that early time a warlike expedition of this character could not have been made across the Arabian desert; (5) that most of all, granting that all the rest of the narrative was historical, the idea of a band of nomads such as Abram's followers are said to have been, defeating the united armies of four powerful kings, recapturing the prisoners, and escaping unpunished, was too absurd

even to be considered. But let us notice what archæology has discovered.

(1) Amraphel has been identified as the great law-giver of Babylonia, Hammurabi. While Chedor-laomer has not yet been certainly identified, the first part of his name was used by the kings of Elam of that time, the second part was the name of an Elamite god, and the combination was very probably chosen as a name by some king of that period. While Melchizedek has not been identified, the kings of Jerusalem shortly after this time were referred to by a unique title which was always used when their names were mentioned: "It was not my father and it was not my mother who established me in this position, but it was the mighty arm of the king himself who made me master of the lands and possessions of my father."¹ Moreover, we know from the Code of Hammurabi that it was the custom at that time to give tithes on occasions such as this. In the face of these facts, anyone who attempts to charge that the other kings were fictitious characters, would be very foolhardy.

(2) "A confederacy of kings of the East, of that period, with Elam in the ascendancy, has appeared."² Impossible as the idea used to seem, the King of Babylon did serve the King of Elam at this time.

(3) We know that Palestine and Syria of this period had long been provinces of the Babylonian Empire, with a fine code of laws, that of Hammurabi, in operation throughout the region and a postal system well established throughout the whole empire. Moreover an inscription has come to light in which the king of Elam at about this period calls himself the "Prince of the land of Amurru," that is of Palestine and Syria.³

(4) Moreover we know from the monuments that a war-like expedition of the character described in this chapter of Genesis, actually took place at this time, and that the purpose of it was to subdue the rebellion which had occurred in this region.

¹ Kyle, "Deciding Voice of the Monuments," p. 76.

² *Ibid.*, p. 132.

³ *Ibid.*, p. 133.

(5) In regard to the fifth point let me quote Kyle. "The insignificance of the rescue as an affair in the campaign of the allied kings from the East is apparent at once upon consideration of the whole campaign. The imperial authority has been re-established in all the vast region of the 'land of the Amorite,' including the cities of the plain. The long march homeward having been begun, they, a great army, would not run back for a night foray like this or for the escape of a few prisoners and the loss of a little plunder."¹ The importance of the incident for the Bible historian was the part Abram played in the affair, not the great campaign itself. We thus see that it was entirely possible for such a night attack to be made and for the attacking force, small though it was, to accomplish its purpose by surprising the unsuspecting imperial rear-guard, and making off with the plunder and the prisoners, before a sufficiently large force could be raised to resist them. Modern wars are full of just such exploits. Bear in mind the fact that all the evidence on the subject that has come to light has supported the narrative and not one bit of evidence tending to discredit the story has been discovered.

Confirmation of the Exodus narrative.

Coming down now some four hundred years in Israelitish history, let us test the Exodus narrative. We find abundant evidence of the presence in Egypt of the Israelites at this time, but what we particularly want to notice is the remarkable way in which minor incidents in the Exodus narrative have been confirmed by archæological discoveries; incidents which no one but a man living at that particular time could possibly have known about, and which no one living at 500 B. C. with nothing but vague tradition to go upon could possibly have included in such a forgery as the critics say was foisted upon the Jewish people.

In the Exodus narrative, Exodus 1, it is recorded that the Egyptians set task-masters over the Israelites and forced them to build the store cities of Pithom and Raamses. In the fifth chapter it is stated that Pharaoh forced them to make bricks

¹ *Op. cit.*, p. 204.

without straw, and when the people used stubble at first but could not make the required number of bricks because of the necessity of gathering stubble, Pharaoh took away even the permission to gather stubble, and forced them to make bricks without straw. The ruins of Pithom were uncovered in 1883 by Prof. Naville, with its name on the great gateway, and also the inscription by Rameses the Great: "I built Pithom at the mouth of the east." In 1908 Professor Kyle examined the ruins of Pithom. He says: "The bricks are laid in mortar contrary to the usual Egyptian custom and contrary to the observation of explorers in Egypt previous to the time of Naville's discovery at Pithom. The lower courses in at least some of the store-chamber work, are laid with brick filled with good chopped straw; the upper courses made of brick having in them no binding material whatever, and the middle courses are made of brick *filled with stubble pulled up by the roots*. The impress of the roots is as plainly marked in the brick as though cut by an engraver's tools." ¹ Thus we see the insignificant details of the Bible account which it would be impossible to forge, are shown to be true even in minutest detail.

Menepthah, the Pharaoh of the Exodus, who followed Rameses the Great upon the throne of Egypt, erected a tablet recounting in poetry the glory of his reign. The tablet is dated in the fifth year of Menepthah. If we examine the Biblical account in detail we arrive at the conclusion that this would be at about the time when the Israelites were turning back from Kadesh Barnea, and at the beginning of the long wandering in the wilderness. The inscription, after mentioning six peoples says: "Israel is destroyed, her seed is not." ² Seven other names of places are mentioned in this inscription, six before Israel and one after. "Each of these names of places has after it, in the inscription, two determinatives, meaning, respectively, 'an alien people' and 'with an own country.' Six peoples are so designated in the inscription and then Israel is described with the first determinative only, 'an alien people'; there is no determinative for 'own country.' Israel was not yet entered into the Promised land;

¹ Kyle: "Moses and the Monuments," p. 156.

² *Ibid.*, p. 158.

was either in Egypt or already on the way.”¹ The names of the six places mentioned in this inscription can be located in the region along the eastern shore of the Mediterranean Sea, west of Kadesh Barnea. The name which follows Israel in the inscription is: “Khar is become as a widow for Egypt.” Khar is the name of Palestine by way of the Dead Sea. Israel is thus placed in the inscription between the cities on the west of Kadesh Barnea and the Dead Sea region on the east, in other words, at just about the locality of Kadesh Barnea, where we reckon them to be at this time! The reference to Israel probably means that because the boy babies of Israel were destroyed, the nation was destroyed and there were no descendants. The jibe at Khar probably means that the land which they tried to enter around the Dead Sea, Palestine, is represented as mourning their absence like a widow mourning for her husband. Here we have a remarkable instance of the confirmation from archæology of details of an account which by no stretch of the imagination could have been known to anyone forging the account in the fifth century B. C. Is there any other conclusion possible than that the whole narrative of the Pentateuch is historical? Many other similar confirmations could be cited, but when the case is proved why present further evidence?

Confirmation from the Conquest of Canaan.

We must pause here to mention the remarkable fact that in the preparation of God, the land of Palestine for a long period before the time of the Exodus had been a well-organized and thoroughly subdued province in the Babylonian Empire. At some time during the period the Israelites were in Egypt, Palestine passed under the control of Egypt. Shortly before the period of the conquest, the Egyptian power became weak, and Palestine was left in a chaotic state with no central government in control of the land. Thus when Joshua led the newly-born nation across the Jordan, there was no united force capable of resisting his army, and the conquest of the land which at any other time would have been well-nigh im-

¹ *Ibid.*, p. 158.

possible, became comparatively easy. The conquest thus fits into the setting of world history as it would at no other time in the whole period for a thousand years. Are we to assume that forgers in the time of Ezra knew this and placed their account accordingly?

The Capture of Jericho.

It used to be assumed that the story of the capture of Jericho was another myth, for, it was said, the idea of a great people walking around a great city like Jericho seven times in one day was impossible. To-day, Jericho has been excavated, and it has been found that the city was so small and compact that one could walk around it easily in an hour, so that the fact mentioned in Joshua was entirely possible.

The Davidic and Solomonic Empires.

It was formerly claimed that such an empire as the Bible describes existing in the time of David and Solomon, was impossible, because of the powerful empires on the Euphrates and the Nile which would effectually hinder any such expansion as the Bible describes. Archæology has brought to light the fact that at any time in the history of that part of the world for a thousand years or more, such an expansion as the Bible describes would have been impossible except at just the period mentioned in the Bible. At this time the empires on the Euphrates were at a low ebb, and the Egyptian empire was likewise powerless. There was thus no strong power which could check the expansion of Israel, and the empire of David and Solomon was possible. And this empire was possible at no other time in the whole history of Israel. We thus see how perfectly the Bible account fits into the world history. It is such things almost more than the corroboration of individual events that prove the historicity of the account.

Shishak.

After the death of Solomon and the division of the kingdom five years after Rehoboam became king of Judah, the Bible

tells us that Jeroboam's old friend Shishak, the king of Egypt, with whom he had taken refuge before the death of Solomon, came up and raided Jerusalem, taking away the shields of gold which Solomon had placed in the temple.¹ Possibly Jeroboam invited his aid against Rehoboam, but if so he was sadly disappointed in his friend, for an inscription left by Shishak on the south wall of the temple at Karnak gives a list of the despoiled Palestine cities and shows that he not only raided Judah but sacked many cities of Israel as well.² Here we have a direct confirmation of a Bible passage at the beginning of the division of the kingdom.

Tirhakah.

A very remarkable confirmation of a casual detail in the Bible narrative, is found in regard to Tirhakah. In II Kings xix: 9 Tirhakah is called the king of Ethiopia, and in connection with the invasion of Sennacherib the latter is said to have left the siege of Lachish in order to resist the attack of the Ethiopian king. The question naturally arises, what was the Ethiopian king doing up on the border of Palestine and Egypt? Here an inscription has turned up which proves that the king of Ethiopia had conquered Egypt and while ruler of Egypt, was primarily the king of Ethiopia, thus confirming the Bible account. Incidentally secular historians unite in saying that Sennacherib's defeat was due to the sudden death of about 185,000 of his army. Berosus, quoted by Josephus, says that it was due to pestilence. The Bible says an angel of the Lord did it but does not say what the angel used to kill them with, so it may very well have been a pestilence. At any rate the important thing for us is the fact that the invasion of Sennacherib and his defeat caused by the death of large numbers of his army is confirmed from external sources.

Belshazzar.

Omitting the confirmation from external sources of the later history of the kingdom, let us come down to one of the most

¹ I Kings, xiv: 25-26.

² Kyle, "Deciding Voice of the Monuments," p. 269.

questioned and recently confirmed portions of the Old Testament, the Book of Daniel, and particularly the story of Belshazzar. Up to very recently, this story was the butt of the ridicule of the destructive critics. The rest of the Book of Daniel was declared to be unhistorical but the especial scorn of the critics was directed at Belshazzar, because none of the classical authors made any mention of his name, and because Nabunaid, or Nabunidus, as he is also called, was the last king of Babylon before the soldiers of Cyrus conquered the city. It seemed for many years that there was no room in the history of the city for a king of Babylon who was the son of Nebuchadnezzar, and who was called Belshazzar, to have reigned in the city. This example of Belshazzar is one which is a particular thorn in the side of the destructive critics, for it illustrates beautifully the way in which their whole method is at fault. Their arguments are too often based on our ignorance of the actual circumstances surrounding the conditions which are recorded in the Biblical text. Such apparent lack of harmony between the Bible and external evidence due to our ignorance of the actual conditions of the time and place have over and over again been shown to be only apparent when more evidence comes to light. Nowhere is this more beautifully shown than in the case which we are now considering. A number of inscriptions have turned up which mention "Belsharusar" (which is an unimportant variation of the spelling "Belshazzar") as being the first-born son of Nabunaid, and therefore the logical heir to the throne. Moreover a number of inscriptions mention the fact that oaths were taken in his name, and oaths were taken only in the name of a person who actually had the power and rank of a king! There is also evidence which tends to show that Belshazzar was the grandson of Nebuchadnezzar through a daughter who was the wife of Nabunaid. From analogy we know that it was customary for kings of that time to associate their sons with them in the power, the son being called a king and having the rank and power of a king. The fact that Daniel is said to have been made the third ruler in the kingdom, indicates that Nabunaid was the first, Belshazzar the second, and so Daniel was therefore made the third. Thus we see that Daniel is corroborated in every detail, for a

grandson could according to the oriental custom be called a son, so Belshazzar could be called the son of Nebuchadnezzar.¹

The Argument for the Historicity of the Old Testament from Names of the Kings.

One of the strongest arguments for the historicity of the Old Testament is found in the accuracy with which the names of the kings mentioned in the Old Testament have been transmitted to us in our present documents of the Old Testament. Dr. R. D. Wilson, professor of Semitic languages at Princeton Theological Seminary, in investigating the titles and names of all the nations of the ancient civilized world, read all the extant literature and all the inscriptions in their original languages, of all the nations embraced in the Babylonian, Assyrian, Persian, Egyptian and various Semitic empires and kingdoms, as well as the more modern empires of Greece and Rome, down to the time of Christ, and collated over one hundred thousand references and inscriptions which contain titles and names of rulers of the countries included in the above mentioned empires. A careful study of these titles and names enabled Dr. Wilson to establish the laws by which proper names were transliterated from one language to another. It happens that the names of forty-one of the kings mentioned by name in the Old Testament from the time of Abraham down to the end of the Old Testament period, are also found in contemporary documents and inscriptions written in the time of and usually under the direction of these kings themselves, in their own language. In these forty-one names there are one hundred and sixty-one consonants. These forty-one names contain the names of five Egyptian, five Assyrian, five Babylonian, five Persian, nine Hebrew kings, and names of kings of various other countries. Now the remarkable thing about these names is that every one of the names can be recognized perfectly in the contemporary documents of the countries over which they reigned, and that the consonants found in the forty-one names are found in the documents and monuments of the countries over which the

¹ For a detailed refutation of the critics' arguments on this point see R. D. Wilson: "Studies in the Book of Daniel," Chapter VI).

kings referred to reigned. Out of the 161 consonants in the names of the kings all but two or three of these consonants are so exactly a transliteration of the original consonants that there is not a particle of a doubt that they are the same. The two or three only can *possibly* be disputed!

At first sight the accuracy by which these consonants have been transmitted to us does not appear especially wonderful, but when we compare the way in which the consonants in the names of the kings mentioned in other lists in non-Jewish countries have been handed down, we cannot help but marvel at the absolute accuracy of the Hebrew text of the Old Testament. For example, Manetho, an Egyptian priest living in the third century B. C. made a list of all the Egyptian kings from the first dynasty down to the last. In this list are found the names of 140 kings of Egypt. He transliterated these names into Greek, and this list has come down to us in Greek. Out of the 140 names of the kings, from twenty-two dynasties, 54 names have no syllables which can be recognized in any of the names of the Egyptian kings mentioned on the Egyptian monuments themselves, and twenty-eight other names have only one syllable like the names in the monuments. In other words, about sixty per cent. of the names in this list have been handed down in a corrupt manner!

Pseudo-Calisthenes, in his life of Alexander the Great, gives the names of the twelve companions of Alexander the Great, and this work is known in the Syrian and Greek languages. Not one name in the Syrian version can be recognized in the Greek list of companions!

The Greek historian Africanus in his history of the Assyrians, gives the names of 41 kings of Assyria. In comparing this list with the monuments themselves, we can only recognize the name of one king in the list, and this one is not correct!

These instances from secular literature show the extreme difficulty of transmitting proper names correctly, and the difficulty of transliterating them exactly from one language to another. When we compare the way proper names have been transmitted in secular literature with the way in which the names of the kings mentioned in the Bible were both transliterated and transmitted to us, we can only marvel at the ac-

curacy with which the Bible historians worked, and also at the painstaking care with which the scribes who copied the original documents and the endless procession of documents in the line of descent down to our present Hebrew text of the Old Testament did their work!

The presence of these names of the kings in the text of the Old Testament is in itself the most convincing proof of the historicity and trustworthiness of the Old Testament that could be imagined. Their presence proves that the writers had and used absolutely accurate information about the history which they describe. Suppose, for example, that we were to assume, as the critics say was the case, that the Old Testament, or at least very large portions of it, was forged in the time of Ezra, about 400 B. C., and that a great many of the books such as Daniel, parts of Isaiah, Kings, Chronicles and Jeremiah, were written in the time of Antiochus Epiphanes, about 200 B. C., and dated by the forgers of that time, back in the days of Moses to Cyrus, according to the traditional dating of the documents of the Old Testament. Now according to this supposition, the men who forged the documents had no authentic documents from which to write their books, but took only vague traditions about the old time events current in their day. According to this theory they may have known the names of the kings, but to put them in their proper order, in time and to get them in the proper country, would be largely a matter of guess-work on their part. Can we account for the Old Testament books containing the names of these forty-one kings in their proper country, in the right order in time, in the exact place in the history of their countries, and with their names spelled correctly in the Hebrew Bible, by saying that it was guess-work on the part of impostors living centuries later, with no accurate sources to which to go?

In replying to this objection, let us note first of all the facts of the case. In the countries in which 37 of these kings lived, from approximately 1000 B. C. down to 400 B. C. there were nearly 300 kings ruling for different lengths of time. In the corresponding period in the Bible, there are 37 kings mentioned by name. Now remember that we are supposing that the writer who forged the Bible documents had no accurate

sources, and that all he had to follow was vague tradition which contained the names of these 300 kings. Under such conditions what would be the mathematical probability that he would put the 37 kings in their proper order in time, in their proper countries, and in their proper place in the history of their country, if he were guessing? Dr. Wilson has reckoned that this probability would be represented by the ratio

$$P = \frac{300 \times 299 \times 298 \times 297 \dots \times 264}{37 \times 36 \times 35 \times 34 \times 33 \dots \times 1}$$

or in other words, by approximately the ratio of

1 to 222,000 x 1,000,000 to the 8th power!

A moment of thought will show how impossible it would be to suppose that such a guess could be correct. It amounts practically to a mathematical certainty that the writers of the source books of the Old Testament lived in times contemporaneous with the events which they describe, and had absolutely accurate information at their disposal. Not only is that true, but the marvelous accuracy with which the books containing these names have been handed down to us, not only forces us to believe in the inspiration of the original documents, but almost points to the divine control of the copyists themselves, a claim which no one attempts to make! Now if the original writers and all the copyists were so painstakingly accurate in regard to handing down the names of the kings, where we have shown that it is the easiest thing in the world to make mistakes, and where no other document in history has *not* made mistakes, *how much more* likely would these writers have been to hand down correctly the events and prophecies and revelations in the books themselves, things which were infinitely more important than the names of the kings, and which it is comparatively easy to transmit correctly!

It is evident from the above argument of Dr. Wilson that we have conclusive proof of the historicity and absolute accuracy of the Old Testament. Remember that this argument is based on the text as it now stands, with no attempt to correct any portions in it.

Conclusion.

We have now tested the Old Testament at various points and everywhere found it historical. We have not attempted to present the great mass of corroborative evidence which archæology has collected in support of the trustworthiness of the Old Testament documents. We have dipped into the stream at various points, and yet we have found the water all of the same quality. Or changing the figure we have sunk shafts down to the solid rock at various places over the ground where we intend to erect our building, and find the rock all of the same solidity and strength, able to support any burden which we may place upon it. We do not need to excavate the whole territory over which we intend to erect the building, before we know what the nature of the underlying rock is. Shafts sunk here and there over the surface of the ground have told us that as well as though the whole had been excavated. It is not necessary to show how archæology has corroborated every single book in the Bible in order to be sure of its historical trustworthiness. A few examples such as we have selected from the most disputed portions are sufficient to establish our belief in the trustworthiness of the whole. Let us remember that these are only a few of the many similar examples which might be cited from these and other books of the Old Testament, all supporting the historicity of the Bible documents. Let us also remember that though there are many places where we face serious problems in connection with the text of the Bible documents, these problems exist, not because the evidence *contradicts* the Bible text, but because the evidence is *insufficient* to make any argument against the Bible other than the *opinion* of those who oppose its trustworthiness. Certainly we are not to cast aside documents which have been proved historical over and over again in other places, because some professor expresses a mere *opinion* unsupported by evidence that the Bible is not correct at some place! When evidence which directly contradicts the Bible text is presented it will be time enough to reconsider our belief in its trustworthiness, but until then let us rest quietly in the knowledge that up to the present time such evidence has not only *not* been found, but

that a great mass of evidence *has* been found in support of the historicity of the Bible documents as we have them.

II. *The Historical Accuracy of the New Testament.*

In the nature of the case, it is more difficult to secure a large number of convincing historical corroborations in the New Testament from archæological discoveries than it is in the Old Testament. In the first place, the period of time covered by the New Testament is, according to the present dating of the books, less than a hundred years as compared with two or more thousand years during which the Old Testament history was happening and being written down in the different books. In the second place, there are fewer contacts with other countries and secular historical events in the New Testament than in the Old Testament and there would consequently be less chance of recovering archæological remains that would directly confirm the New Testament. In the third place since there has been no time during the two thousand years since the New Testament history was written, when the history of the nations surrounding the places where the New Testament events occurred was entirely unknown, corroborations from secular history do not look remarkable no matter how numerous they may be, for it may always be replied that the history of the period would be known to anyone attempting to forge the documents, so that corroborations of events and places and principal people do not seem so remarkable as in the case of the Old Testament where a forger, if there was one, is said to have lived many centuries after the events and where a forger would have few if any opportunities of consulting historical sources. In the case of the New Testament it is unthinkable that the documents could have been forged after the first half of the second century, so there would have been far better opportunities to collect true facts than in the case of an assumed Old Testament forger. In the fourth place, the materials used in writing the New Testament were of a kind that perish quickly in damp climates, so that the wonder is that we have any documents at all dating from the first century, while the only other source from which historical corroboration could

be expected would be buildings, gravestones, and coins, with their several inscriptions. Thus we see that we would naturally expect to find less striking corroborative material of a historical kind than in the case of the Old Testament.

However, we must not give the impression that such corroborative material is lacking. Considering the facts mentioned above, it is really marvelous what a great quantity of corroborative material has been discovered. The discovery of the papyri of the first century in Egypt, the explorations of Sir William Ramsay and others in Asia Minor, the work of the Palestine Exploration Fund, the discovery of various manuscripts in monasteries, the inscriptions in the catacombs at Rome, the inscriptions on coins and temples, and above all the great mass of manuscripts of the New Testament in the Greek, the manuscripts in other languages which we call versions, and the citations in the early Christian Fathers, have all given us a wealth of material both for the reconstruction of the text of the New Testament books, and for the corroboration of many historical points in such a way as to prove that the accounts must have been written either by eye-witnesses of the events described, or by men who had their information from eye-witnesses in such a way that they acted merely as recorders of the words of others.

Geographical and Political Accuracy of the New Testament.

Explorations in Bible lands have shown over and over again that the writers of the New Testament show a marvelous knowledge of the geography of the countries described—a knowledge which can only be explained as the knowledge of an eye-witness. Sir William Ramsay, who started his explorations in Asia Minor as a person who doubted the historicity of Acts, bears testimony to this marvelous accuracy about points of geography and knowledge of political conditions which only a person living at that time and present on the spot could possibly have known. He was so impressed with these facts that he became an ardent advocate of the historicity of Acts. The thing that caused him to begin to think that Acts might after all be historical, was the fact that he discovered an inscription

marking the boundary between Phrygia and Lycaonia. Up to that time historians supposed that Luke must have made a mistake in fixing the boundary between these two provinces between Iconium and Lystra, as he does in Acts xiv:6; for as far as was known, these two places belonged to the same province all through this period, and therefore there would be no frontier between them such as is described in Acts. However, Sir William Ramsay one day turned up an inscription that showed that the boundary at that time really was between these two places, and that Luke was right and the critics wrong. The boundary was changed early in the second century, so that the Book of Acts must have been written before that time. This fact was one which opened Sir William's eyes, and led him to make further similar investigations, with the result that he became firmly convinced of the trustworthiness of Acts.

Historians have likewise confirmed the accuracy of the history in the Gospels. For example, no one but a person who was living at the time could have been familiar with the intricate conditions surrounding the political control of Palestine in the time of Christ and soon after, or with the complex religious conditions, parties, customs and beliefs of the time. When the death of Herod the Great occurred, his dominions were divided, Archelaus reigning in Judea, Herod Antipas in Galilee and Perea, Philip being the ruler over Ituria and Trachonitis, and Lysanias ruling over Abilene. The author of Luke treads his way accurately between these political pitfalls and gives all the rulers their proper titles, assigning each to the proper region at the proper time. Later when Pilate replaces Archelaus in Judea, the fact is accurately noted in the Bible.

Quirinius and the Census.

One of the principal places where historians long found fault with the historicity of Luke was in his mention of Quirinius and the census. It was long supposed that the Gospel of Luke was in error here, both in mentioning a census and in stating that Quirinius was the governor of Syria at the time when Jesus was born. Previous to this the earliest census of which there was any record was under Nero in A. D. 61. However,

among the papyri discovered in Egypt and published by the British Museum, were papyri which established the fact that there was a census every fourteen years throughout the Roman Empire. Not only so, but by proof found in this document the fact was established that there was a census in the period between 9 B. C. to 6 B. C. Moreover it was also shown by this document that it was the custom for families to return to the original home of their family, so that we see nothing strange in the fact that Joseph and Mary returned to Bethlehem for enrolment. It was long supposed that Luke confused the census taken while Quirinius was governor of Syria in A. D. 6 to A. D. 9 with the one which he said occurred when Jesus was born, for it was not known that Quirinius was governor of Syria more than once. Especially was this the case because Tertullian stated that Sentius Saturninus was governor of the country at the time Jesus was born. However an inscription at Tibur makes it clear that Quirinius twice governed Syria as Legatus, and another inscription found at Antioch shows that he was governor at the time Jesus was born. He was the military governor while Saturninus was the civil governor, and the military governor always outranked the civil governor in a Roman province. Therefore the whole matter has been cleared up and Luke's account vindicated to the smallest detail.

Proconsul at Cyprus.

Another striking way in which the New Testament documents have been vindicated is in the clearing up of the Scripture reference to there being a proconsul at Cyprus when Paul visited the island on the first missionary journey. It was long supposed that the proper title for the governor of this island was pro-prætor, as it was an imperial province at some time after this. However, we now know from an inscription which has turned up in Cyprus, that the proper title at this time was *proconsul* and that there was actually a governor named Paulus on the island at about this time, the name being spelled with only one "l" as it is in Acts, but contrary to the way the same name was spelled by a member of the family in Antioch. Thus

again the Bible documents have been vindicated to the smallest detail even to the spelling of a word correctly!

Lysanias.

Luke III:1 mentions Lysanias as the tetrarch of Abilene in the fifteenth year of the reign of Tiberias Cæsar. A Lysanias is mentioned by Josephus as having reigned over this province in 36 B. C. and as having been killed by Mark Antony. It therefore seemed for some time as though Luke had made a mistake here in placing Lysanias nearly sixty years later. However, inscriptions have been discovered which show that Luke was right and that the Lysanias mentioned in the Bible was a descendant of the one Josephus mentions, thus establishing Luke's accuracy.

The Politarchs of Thessalonica.

One of the best illustrations of the accuracy of Acts is found in the purely incidental way in which the author threads his way through the complex political situations in the different cities mentioned on the missionary journeys. For example Philippi was a Roman colony with few Jews, no synagogue and with a prætor as the ruler. Thessalonica, on the other hand, was a Greek city, with a constitution and with a certain amount of autonomy. The magistrates are called "politarchs" in Acts, a title which occurs nowhere else in Greek literature. For many years it was supposed that Luke was in error here, and that the magistrates must have been called by some other name, but an inscription has been found on an arch which stood at the western end of the main street in Salonica, proving that the title "politarch" was the correct title of the magistrates, and that Luke was right after all.

Conclusion.

We might go on almost indefinitely mentioning similar examples of the way in which the truth of the statements in the Bible has been proved by external evidence from in-

scriptions, papyri, and various manuscripts, coins, etc., but the ones given above are sufficient to establish the fact that wherever it can be tested by external evidence the New Testament as well as the Old Testament is a trustworthy group of documents. While this of course does not prove that the Bible is the Word of God, the fact that it is a trustworthy set of documents removes the most fundamental objection against the teaching of the Bible in regard to itself that it is a book containing a revelation from God, and written under the power of the Holy Spirit. A Bible that was untrustworthy could not possibly be God's work or His Word, while a Bible that is trustworthy in all places where it can be tested by external evidence, has the strongest kind of presumption in its favor that it is also true in those places where its claim of having been inspired cannot be tested by external evidence. If it is true, then its claim of having been inspired is also true, and it is indeed the Word of God. In the following chapters we will examine other objections that have been brought against its trustworthiness from slightly different angles.

CHAPTER XI.

THE INTEGRITY, GENUINENESS AND AUTHENTICITY OF THE BIBLE.

In the last chapter the Bible was shown to be a historically trustworthy set of documents. Its statements agree with the historical facts as we know them from sources outside the Bible, wherever we can test them. This fact in itself is the strongest kind of evidence that the documents which we now have have come down to us in an uncorrupted condition from men who knew and wrote their facts from a first-hand knowledge of what actually occurred, for documents corrupted in transmission down the ages would inevitably become filled with error. If, then, the documents are shown to be free from error, that is almost proof positive that the documents are not corrupt. But a document might be historically trustworthy without being in any way divinely inspired, so that when we are dealing with documents like those of the Bible, there are two questions of great importance to one who would decide whether or not the Bible is the Word of God. First, who were the original writers? Were they men who could rightly claim to have received divine guidance in writing their books? Second, are the documents which purport to have been written by them actually the words which they wrote, or in other words, have their original writings been transmitted to us in a pure form? The rest of this book will be taken up largely with an attempt to answer these questions with evidence and arguments presented from various angles, but in this chapter we shall concern ourselves principally with the question of the transmission of the documents, and endeavor to decide as far as possible who wrote the different books of the Bible. With most books the only question of importance is whether they are historically trustworthy, but with the Bible the case

is entirely different, for what with other books would be only an academic question as to the authorship and integrity, after the trustworthiness was shown, becomes with the Bible a paramount question, for the Bible claims to have been divinely inspired in the *original documents*! If this claim is to be accepted as true, the documents which we now have must be shown to be substantially the same as the originals; their authors must be shown to have been men whom we might reasonably expect to have been inspired while writing those documents; and the evidence and proof of such inspiration must be amply attested by well authenticated miracles and fulfilled prophecy, which we have shown to be the only credentials which God could give to man to attest revelation. We shall first discuss the question of the integrity and genuineness of the text of the Bible.

Translations of the Bible, or Versions.

Of course it hardly needs to be mentioned that the text of any translation of the Bible is not regarded as inspired by God. As far as it is an accurate translation of the original thought of the writer, its content is inspired, but technically speaking it was only the *original text* in the *original language* that was inspired. This does not mean that the text of the translation is not a trustworthy reproduction of the *thought* of the original language. Every translation aims to reproduce exactly the thought of the original text. The places in which they fail are the places where there is a dispute among scholars as to what the thought of the original text actually is. In all such cases the original text is the authority, the translation being only the expression of opinion on the part of the translators as to what the meaning of the original text is. Anyone who can read the original language of the text has a right to express his opinion of the meaning of the text, and no one has a right to insist that he accept the opinion of other people. Differences of interpretation of the Bible, and contrasted views of theology founded on different interpretations of the original text arise in this way. It cannot justly be urged as an argument against believing in the truths taught in the Bible, that

scholars do not agree about the interpretation of the Bible texts, nor can this fact be urged as an argument against the inspiration of the Bible, for it is not the fault of the Bible that our ignorance prevents us from understanding what the original writers said, and as a matter of fact the points upon which scholars disagree over the meaning of the text are so few in proportion to the points upon which there is no difference of opinion, that no one can be justified in rejecting the Bible on that ground, for even if one were to accept only those portions of the Bible where opinion is united as to the meaning, there would be no excuse for rejecting Christ or any of the principal doctrines of the Christian faith. The facts as to what is necessary for salvation are so plain that no one can escape their meaning. In no translation or commentary are these facts obscured or explained away. These facts are plainly written in the Bible and everyone who has studied the original texts admits that all translations faithfully reproduce the thought of the originals for all practical purposes. The person who cannot read Greek or Hebrew need have no hesitancy in accepting the translation in his own tongue as embodying the truth of Scripture as a whole. The only real caution one would need to observe in this connection would be that one should never build too great deductions with only a single verse as a foundation, without first verifying the translation of the verse in some way. If this caution is observed, the translation into any other tongue may be used with freedom and every confidence that it contains the truth of Scripture.

I. The Text of the Old Testament.

The text of the Old Testament is in Hebrew, with parts of some of the later portions written in Aramaic. There is good reason for thinking that the earliest portions of the Old Testament, including, probably, the Pentateuch, were written in the Hebrew language, but in Cuneiform script, the script in which the Babylonians wrote their language on clay tablets. We know that the cuneiform script was in use in Palestine at the time the Pentateuch is said to have been written, and that the

educated Egyptians knew how to read and write it, as the Tel-el-Amarna letters were written in this script and in the Hebrew language about two hundred years before the time of Moses. The fact that clay tablets were used by Moses upon which to write the Law, is shown by the breaking of the first set given on the Mount, while the fact that when the Law was found in the days of Josiah, a scribe, Shaphan, was called upon to read it, is an indication that it was in a script which the ordinary man of the day could not read. Now we know from the Moabite Stone, that the Canaanite or old Hebrew script had been in use for 178 years before this time. If the Law had been found by the workmen in this Hebrew script, in all probability someone aside from the special scribe Shaphan would have read it before calling for a special scribe. From the knowledge which we have of how widespread education was at that period, it is unthinkable that the whole court of the king would have had to wait until the special scribe could be called before reading the exciting discoveries which had been made in the temple. All the circumstantial evidence therefore points to cuneiform as the script in which the original Law was written, while the fact that the king and all the hearers could understand it when read indicates that the language was the same as their own, namely, Hebrew.

Now we have no way of knowing when this Cuneiform copy of the Law was first transcribed into Hebrew, but it seems probable that it was done at about this time, for a zealous king like Josiah would in all probability want the Law in a script which he himself could read. For practical purposes it makes little difference when this was done, though the fact that such a change has probably occurred helps to explain many points which are not clear in the older parts of the Bible, such as the numbers which seem to harmonize with difficulty, and which might easily be explained as mistakes in transcription from the notation system in the Cuneiform script to the notation system in the Hebrew script and later to the written out figures which we have in our Hebrew Bibles. To show why this makes little difference, let us take a modern example from the Korean language. Korean may be written in either Chinese characters or in a native script called "kuk mun."

If a book written in Chinese mixed script were given to ten Korean scholars to transcribe into "kuk mun," probably the "kuk mun" copies of the ten men would be practically identical, though the men did the work independently, for the sound of the character would be the same in every case. What differences there were would be due to errors of sight, and to differences of opinion between the scribes as to what "kuk mun" letters would best represent the sound of the Chinese character. In no case would the meaning of the words themselves be changed, and they would all agree that the sound of the Chinese character was the same. The "kuk mun" copies would be an exact reproduction of the Chinese original in a different script. In exactly the same way the Hebrew words were unchanged by being transcribed into another script. Therefore the fact of such transcription or the time when it was done, makes little difference to us.

Manuscripts of the Old Testament.

The Hebrew Bible was first printed in A. D. 1526, and since then all editions of the text have been practically identical. The text of the printed Bible is taken from Hebrew manuscripts, of which there are now about 1,000 in existence. The text as we now have it consists of consonants, with certain dots and short lines to indicate vowels which are to be read with the consonants. These signs are called "vowel points," and were not in the original manuscripts. They were added to the text after A. D. 600, probably about A. D. 700. There are also certain consonantal letters called "vowel letters," which were not in the original text. The modern scholar, therefore, is at liberty to ignore these vowel points, and to read different vowels in their places if he feels that the meaning demands it, for the vowel points were not written under inspiration of the Holy Spirit, and they represent merely the interpretation of the meaning of the passage held by the Jews of A. D. 700.

The oldest manuscript which we have dates from A. D. 916, so in order to determine what the text was back of that date, we must use other means than Hebrew manuscripts of the

Old Testament. For the purpose of deciding what the original text was we have a number of different sources. There are Masoretic notes, citations in the Talmud, commentaries, versions, the Samaritan Pentateuch, the Zadokite Fragments, etc.

Masoretic Notes.

The phrase "Masoretic Text," means "the text which was handed down." In the margins of the text of the Hebrew Bible are various notes which the Hebrew scribes put down to indicate the readings of other manuscripts in their day when the text which they wrote differed from them. By studying these notes we can discover what the Hebrew text of the Bible was in A. D. 500.

Method of Securing Accuracy of Text by Scribes.

At a very early date, probably about the time of Ezra, the Jews attained an almost superstitious reverence for the text itself. Some time in the early centuries of the Christian era they adopted a unique plan to secure the absolute accuracy of the text in copying. The number of words and verses in the whole Old Testament was counted, and the middle verse and word ascertained. The number of words and verses in each book was likewise counted and the middle verse and word ascertained. The middle verse and word of the Law was likewise found, and even the middle letter in each book and section accurately ascertained and remembered. Whenever any scribe copied the Old Testament in whole or in part, he counted the verses, words and letters of his copy, and checked up the middle verses, words and letters in each section, book, and in the whole Old Testament, thus assuring meticulous accuracy in the copy. Because of this fact, the Hebrew text which we have has been handed down to us from the time when this practice was started, practically without the change of a letter.

Citations.

There are two recensions of the Talmud, an eastern and a western edition. The Talmud is a collection of the sayings

of various Hebrew scribes, which were handed down orally for many centuries, and at last committed to writing at about A. D. 200 though many sections were added at a later date. In the two editions of the Talmud are found citations which include almost all the Old Testament books. It is possible from these citations to reconstruct almost all the Law and large portions of the other books. From these citations we know that the text of the Old Testament of A. D. 200, and probably for several centuries before, since the Talmud was transmitted orally for several centuries before being committed to writing, was practically what the Hebrew text is to-day.

Jerome.

Jerome, in about A. D. 400, translated the Old Testament into the Latin Vulgate, and wrote a commentary on the Old Testament in which the Hebrew words were transliterated into Latin. Thus from independent sources, since the Jews and Christians had no dealings with each other, we know that the Hebrew text of the Old Testament which we have to-day was practically the same text as that in the 2nd century of the Christian Era.

Syriac Version.

The Old Testament was translated into Syriac about A. D. 200. This translation enables us to decide what the Hebrew text must have been at that time, and we find it practically the same as the text which we have to-day.

Quotations of the Old Testament in the New Testament.

Another way which we have of knowing that the text of the Old Testament in the time of Christ was practically the same as the text which we use to-day, is from the fact that the quotations of the Old Testament found in the New Testament are from the same Old Testament as ours. In many places the New Testament writers quoted from memory, but the fact remains that they quoted from the same Scriptures as ours, though they quoted from the Septuagint version. Thus back to the time of Christ we have two independent witnesses in

regard to the text of the Old Testament, for the Christians and Jews had no dealings with each other and therefore there was no opportunity for collusion in regard to the text of the Old Testament. These two independent lines indicate that the Bible of Christ and the Apostles was the same as our Old Testament.

Ecclesiasticus.

This is a book written in Hebrew about 200 B. C. It quotes extensively from the Old Testament, and we know from these quotations that the author used the same Old Testament as ours.

The Book of Jubilees.

The Book of Jubilees, written in about 200 B. C., repeats most of Genesis verse for verse. There are only 25 minor variations from our present text found in this book, thus showing that the text of the Old Testament of that time was substantially the same as to-day.

The Septuagint Version.

This version, so-called because it was supposed to have been the joint translation of seventy scribes, is by far the most important version of the Old Testament which we have. It was written in reality at various times from 100 B. C. to 300 B. C. for the Greek-speaking Jews of the dispersion. It was all written long before the time of Christ, and enables us to see what the text of the Old Testament was at that time (100 B. C. to 300 B. C.). The text as a whole was substantially the same as that which we have, and the few minor changes which we find, enable us to make a number of unimportant corrections in the reading of the Masoretic text. In the main, however, we know that we have practically the same Old Testament text that Christ and the Apostles used and upon which Christ placed His stamp of approval.

The Samaritan Pentateuch.

The Samaritan Pentateuch is by far the most important witness to the text of the Pentateuch which we have. It dates back to the time of Nehemiah, when certain priests were driven out of Jerusalem and went to Sanballat, who established a temple and worship of Jehovah on Mt. Gerizim. They took the Hebrew Pentateuch with them, and from that time down to the present, handed down the text of the Pentateuch in a line entirely separate from that of the Jews, for, as the Gospels tell us, the Samaritans and the Jews had no dealings with each other, so there was no possibility of collusion between them in regard to the text of the Pentateuch. We find that the Samaritan text agrees almost exactly with the text of the present Hebrew Bible.

Names of the Kings.

In the last chapter we found that the 139 consonants in the names of the kings agree exactly with the consonants found on the monuments. It was there pointed out that if these consonants which were so difficult to hand down correctly have been correctly transmitted to us, it is far more likely that the other portions which can be easily transmitted, would also be handed down to us correctly. We thus have the strongest kind of an argument to show that the text which we have is substantially the same as the text which came from the hands of the original writers.

Importance of the Old Testament Text.

Perhaps all this detailed proof seems unimportant, but if we remember that the question which is involved is nothing less than that of the Deity of Jesus Christ, we may be more patient in the examination of the evidence for the Old Testament text. Jesus Christ placed his stamp of approval on nearly all the disputed portions of the Old Testament, so if we are forced to reject any portions of the Old Testament as unauthentic or unhistorical, we must reject either the omniscience or the honesty of our Lord, who taught that they

were historical and authentic. We have shown that the text which Christ and the Apostles used, was the text which has come down to us, and we have also shown that this text is historical and trustworthy. In the next chapter we will produce further evidence on this subject, but at present we must close this discussion and show that the text of the New Testament is likewise authentic, and the text which was produced by the original writers.

II. *The Text of the New Testament.*

The text of the Greek New Testament which we use to-day, such as that of Nestle, Tischendorf, B. Weiss, Westcott and Hort, or the resultant text of the British and Foreign Bible Society which takes the textual readings upon which at least two of the others agree, is so accurate that eminent scholars have expressed the opinion that there is no doubt that we have the text of the New Testament as it came from the hands of the original writers, in 999 words out of every thousand, and that the one out of every thousand about which there is still doubt, in no instance affects the meaning of any vital doctrine of the Church. The confidence that we have substantially the text of the New Testament as it came from the hands of the original writers, is based upon the knowledge collected by the textual critics from a study of the manuscripts of the New Testament, versions, citations in the patristic writings and the internal evidence of the Bible documents themselves. A discussion of the methods of textual criticism by which this knowledge has been obtained, and the principles upon which it is based, would take us too far afield, but let us briefly mention the principal sources from which this knowledge has been obtained.

Manuscripts.

Von Soden, the German scholar, in 1902, catalogued 2,328 New Testament manuscripts. Of these about 40 contain in whole or in part all the books of the New Testament. 1,716 contain certain portions of the Gospels, 581 of the Acts, 628

of the Pauline Epistles and 219 of the Apocalypse.¹ By a systematic study of these manuscripts, the noting of characteristic variants, the grouping of the manuscripts in families, and comparison with the versions and other sources, the approximate date of each manuscript can be fixed upon, and the text of the original documents from which these manuscripts were copied, can be accurately reconstructed. The most important of these manuscripts are as follows:

Codex Sinaiticus.

This is the best and most important manuscript which has been discovered. It dates from the early part of the fourth century, and gives us practically the text of the New Testament as it was at the time of the Council of Nicæa in 325 A. D. It is now in Russia.

Codex Vaticanus.

Almost equally valuable and of practically the same age, is the manuscript called the Codex Vaticanus. It contains practically the whole Bible except a few of the later books of the New Testament. It is now at Rome in the Vatican library.

Codex Alexandrinus.

This is a fourth or fifth century manuscript containing nearly the whole of the New Testament. It represents essentially the text of what is called the "King James Version" of the English Bible. While not as good as the two mentioned above, it is a manuscript of very high value in fixing the text.

Codex Ephraimi.

This valuable manuscript of the fifth century contains about two-thirds of the New Testament. It is written under another work of the Syrian Father Ephraim, and is therefore very hard to read.

¹ Cobern: "New Archæological Discoveries," p. 174.

Codex Bezae.

This is a fifth or sixth century manuscript of great value for fixing the text of a certain class of passages in the New Testament. It ranks below those mentioned above, but contains many interesting variants.

Fragments of Early Manuscripts.

We must not neglect to mention many fragments of very old manuscripts of the New Testament, some of them older than the ones mentioned above. They all indicate that the text which we have is substantially the same, back to the time of the third century.

Versions.

Another extremely important line of evidence for fixing the text, is in the various versions, or translations into other languages, of the New Testament. By studying these translations it is possible to determine the Greek text back of the translation, and we are enabled to ascertain what the text was back in the second century. Among the most important of these versions is the Syriac Palimpsest discovered in 1892 at Sinai by Mrs. A. S. Lewis and her sister, a version which bears the same relation to the Greek of the Gospels as the Septuagint does to the Hebrew of the Old Testament. This manuscript is probably to be dated around A. D. 400, but it is a copy of a translation made into Syriac about A. D. 150, or a little later, within about fifty years of the Apostolic age. If this is the case, then it is perhaps almost the best witness for the text of the Gospels which we have. It shows that the text which we now have is substantially the same as the one used in the middle of the second century.

Other important versions are the Syriac "Diatessaron," the Curetonian Syriac, and the Peshitta Syriac, Coptic versions, Early Latin versions, the Ethiopic, the Gothic, the fourth century Latin Vulgate and Armenian versions. All these versions are a great help in fixing the text, and enable us to be sure that we have substantially the text of the original writers.

Citations in the Apostolic and Church Fathers.

It has been stated that if the whole New Testament were to be lost, we could practically reconstruct it from the citations by the Fathers in their writings. These works take us back to the second century, and enable us to be sure that the New Testament which they used was the same New Testament which we have to-day.

Witness of the Enemies of the Gospel.

The enemies of Christianity have left us some of the best evidence for the historicity of the New Testament which we have. Celsus, Lucian and Porphyry all constantly refer to the New Testament as being in existence in their time, and as being the accepted sacred books of the Christian Church. Thus we know from external sources that the books which we have, existed back in the second century. If they existed as we now have them, then, so near to the times of the Apostles, it would have been impossible for them to have been forged by impostors without the enemies of Christ knowing about it and showing their falsity. The fact that the enemies accepted them as genuine, is the strongest proof that they are actually what they claim to be, the accounts of eye-witnesses of the events which happened in the time of Christ and soon afterward. The text of the New Testament is surer than that of any other ancient document. There is no doubt to-day in the mind of any honest scholar that the text which we have is for all practical purposes, the text which was written by the original writers.

Who Were the Authors?

The question that arises at this point is this. Even though we do know that the copies which we have are exact copies of the original documents, how do we know that the persons who wrote them were the prophets, apostles and men who wrote under the direction of the apostles, who tradition tells us wrote the documents?

In regard to the New Testament, we have shown that we can trace the text back to the second century within a generation of the time when the apostles were living, and that we find no reason to doubt that the text which we have is the same text which came from the hands of the original writers. But who were the original writers? Tradition and internal evidence of the books themselves, give us the names of the authors of each of the books of the New Testament except the Epistle to the Hebrews. We can trace back this tradition to the beginning of the second century, and find that it was everywhere the same. The works of other writers, Christian and non-Christian, universally attribute these documents to the men who are said to have written them. Internal evidence supports this belief. We shall have more to say on this subject in a following chapter, but here we wish to point out just one thing. Would it have been possible for the writers of the New Testament books, if they were forgers, to have deceived the Christian Church of that time into thinking that the books came from the traditional authors? We can only answer emphatically: "No!" Remember that these books *must* have been written within the generation of men who knew the apostles. There were such men in all the churches, and can it be said that these men would not have examined carefully the evidence as to whether the Apostles did actually write the books themselves if these books were brought to light after the death of the authors? Not only would they have known the truth about the things spoken of in the books themselves, but they would have known whether the authors could have written them or not. The fact that at this early date there was no question in the mind of anyone as to the writers of the books themselves, is one of the strongest proofs that the books were written by the men who are said to have written them. This argument is very important, for most of the books were written not to individuals, but to *churches*, and intended for circulation among the churches. If they were not circulated among those churches during the lifetime of the apostles who wrote them, but were forged later, the question would have immediately arisen as to why they had not been known about before in

the churches to which they had been directed. A forgery, on account of the general character of the writings themselves, would have been impossible either during the lifetime of the apostles or within a generation or two after their death. But the documents must all be dated by internal and external evidence, in the first century, so that it would have been impossible to forge them after that time. We are therefore forced to the conclusion that the traditional authorship of the various books was correct. This argument supports both the truth of the documents themselves, and also the traditional authorship of the books.

In regard to the authorship of the books of the Old Testament, we must make a different argument. The whole question of whether the various books of the Old Testament were or were not forgeries, will be discussed later, but here we present the strongest argument for their traditional authorship. The fact that we have the same Old Testament used by Christ and the apostles, is one which we have already shown to be true, and one which no one to-day really doubts, among scholars. If this is the case, then the Old Testament with its traditional authorship must either be true or Christ and the apostles were liars! Christ and his apostles claimed to have supernatural knowledge or revelation, or to be supernaturally inspired while writing the facts. While making such claims they at the same time placed the stamp of approval on the traditional authorship. If they were mistaken about this, they were liars about their supernatural claims! The whole question of the truth and traditional authorship of the Old Testament then rests directly on the question of the Deity of Christ. If one is disproved the other falls to the ground. There are independent grounds for believing in the Deity of Christ as will be shown later, and if He was divine then what He said about the Old Testament was true. We will continue to show in the following chapter that the Old Testament is true, that it is historical, and that it cannot be shown *not* to have been written at the time it is said to have been written, and that there is no real evidence to show that it could *not* have been written by the men who are said to have written it. We must rest our case for the traditional authorship upon our belief in

the Deity of Christ. If this is rejected, then we cannot prove that Moses wrote the Pentateuch, or that the other writers wrote the books they are said to have written. But on the other hand the history and truth of the Old Testament stands and would stand no matter who wrote the different books. As we have already said there is no evidence to show that the traditional authors of the Old Testament did not or could not have written the Old Testament. This fact supports our faith in the Deity of Christ, and as we shall show in a later chapter, a Christian cannot doubt this fact that Christ is the Divine Son of God, and our Saviour because He rose from the dead.

Chapter XII

CHAPTER XII.

HISTORICAL AND LITERARY CRITICISM OF THE OLD TESTAMENT.

Higher Critical Attacks on the Old Testament.

During the last 170 years there have occurred a number of attacks against the historicity of the Old Testament. Most of these attacks have been based on what is called "Higher Criticism." Higher Criticism usually has a bad connotation to one who believes in the historicity of the Bible, but the name may in itself refer to critical defenses of the Bible as well as to attacks upon it. The name is primarily used in contrast to "Lower Criticism," which is the criticism of the text itself of the Bible with a view to establishing the text as it was composed by the original writers. Higher Criticism is the study of the documents themselves with a view to ascertaining their age, character, authorship, sources, the simple or composite nature of the books, and the historical value of the documents. If such criticism proceeds on an honest basis, and endeavors to treat the documents with perfect fairness, it can perform a vital and absolutely necessary service in the realm of historical knowledge and in the realm of religion. But if the scientist starts to examine the documents with certain unfounded assumptions, his conclusions can only take him as far as his presuppositions will allow, and the presuppositions will color every investigation which he undertakes, and make dependable conclusions well-nigh impossible. This is the charge which we bring against the destructive critics: namely, that whereas they claim to be following only legitimate historical methods, in reality they have certain presuppositions which render a fair conclusion extremely difficult, if not impossible.

Presuppositions of Destructive Criticism.

Let us enumerate a few of the presuppositions destructive critics have, any one of which, if present in the mind of the investigator, would vitiate or tend to vitiate the conclusions which he reaches from an examination of the evidence.

1. Naturalism.

In a previous chapter we have already pointed out the fact that this presupposition is entirely unwarranted. It is the assumption that nothing could have happened in the past which does not happen in the present. As has already been shown, it amounts to a denial of a Personal God, and to a denial of God's power to intervene in the affairs of men and nature, or at least denies the fact of such intervention. To assume the principle of naturalism without facing the arguments for theism, is unfair, and before any critic proceeds on that basis, he should at least give fair notice to his readers that he is making such an assumption, and acknowledge the necessity of proving his premise before asking others to accept his conclusions. Many "mediating" critics who accept the results of destructive criticism either in whole or in part but seek to reconcile those results with belief in the teachings and facts of the Bible, claim not to proceed on a naturalistic principle, but it is difficult to see how results arrived at on naturalistic premises, can be accepted by anyone without the greatest danger of unconsciously accepting the premise as well, or at least without danger of being over-persuaded by the very impressiveness of the arguments themselves which are based on the naturalistic premise.

2. The Principle of Development or Evolution.

This principle is assumed by every destructive or mediating critic, without exception, and it is an assumption which we claim no one has any right to make. That is not to deny that there is development of various kinds in the Old Testament. This is a question to be decided entirely upon the merits of the evidence from the Old Testament itself, and not upon the

assumption that everything connected with the Old Testament, including even the idea of God, Himself, has necessarily undergone a process of development. This assumption is a curious mixture of the one mentioned above, naturalism, and the general theory of evolution which is applied to religion. To state it baldly, it runs somewhat as follows: everything in the universe is the result of the process of evolution; all religion is therefore included in the process of evolution. Religion started with the lowest forms of animism and fetish worship, and evolved gradually through a long process to polytheism, henotheism, and at last to the monotheism of late Judaism, the whole process being one of man's development and seeking after God or a higher religious principle, and at last reaching the religious conception of one God, the creator of all things. If this assumption is true, then of course the account in the Old Testament of a religion *revealed* by God, *not* a religion *evolved* by man's groping after and at last finding God, as the assumption involves, *must be wrong*. The history of the earlier books of the Bible must be either a conscious or unconscious reflection of the idea of later Judaism into the dim and hazy past, cast in historical form. With this assumption as a starting point, the critic then proceeds to take this pseudo-history to pieces, show the various signs that indicate late date, and recast the whole thing in harmony with his premises which are that *nothing* in that whole history could have happened in the way in which the Bible says it happened, for the Bible says the Hebrew religion came *from* God, while his premise says the Hebrew religion was an evolution *to* God! He must therefore search carefully through the Old Testament documents for anything which will support his theory, and allow him, with some show of reason, to date portions which contradict his theory, at a time when they will harmonize with the religious ideas which, according to his theory, people ought to have had at that time. Now no critic will admit that this is what he does, but a candid examination of the writings of the chief critics of this school will convince one that this is what they unconsciously do, over and over again. Often a passage is put down at a late date for no other reason than that it contains indications of a fully developed priesthood

and a complicated ritual, or because it contains an idea of God or of revelation which is incompatible with their theory of what ought to be held at such an early date, thus assuming over and over again the very thing to be proved, namely that *such ideas of God, revelation and religious ritual must have come late in the history of Israel!*

Now what we claim is this. No one has a right to make such an assumption without proving (1) that all religion has undergone such a process of development; (2) that God *cannot* found a religion on a different basis than development, even though other religions have gone through such a process; (3) or if it be admitted that He *could* found a different kind of religion if He wanted to, that Judaism was *not* a religion founded in a way different from the way other religions developed. No one has a right to assume that Judaism was a development type of religion and then using the assumption as a premise, date all passages which *contradict the assumption* at a time late in the history of the nation. Such a process is argument in a circle of the most vicious kind. To put it in syllogistic form, it runs as follows: Judaism was a religion which developed from lower to higher forms of worship and religious conceptions, because the evidence in the Bible shows such development. The evidence in the Bible in its present order does not prove such development, so we must *change the order* of the evidence to make it show development, because Judaism has developed like all other religions! Here is the vicious circle which is the basis for their attacks on the Old Testament, and it is this thing which every single one of the destructive critics does over and over again in his investigations, usually with perfect unconsciousness of the fallacy in his reasoning. The *evolution of religious ideas is the thing to be proved*, and it cannot be assumed that the Bible is wrong because it teaches that there was no such evolution!

3. *In Case of Conflicting Evidence, the Bible Assumed to be Wrong.*

Another assumption which is constantly made and for which there is no warrant, is that when there is apparent conflict

between the Bible and other evidence from external sources, the external source must be right and the Bible wrong! This has been done over and over again, even in instances where they know the external source is untrustworthy. Again and again other evidence has turned up to show that the Bible was right, yet this assumption is always made whenever anything turns up to suggest a conflict between the Bible and other evidence. The Bible is evidence, and *trustworthy* evidence as has been proved over and over again. When there is an apparent contradiction between it and other evidence, we have every right to assume that the Bible is just as likely (or even more likely, in the case of conflict with evidence which is untrustworthy in other respects) to be right as the evidence which appears to contradict it.

4. *Interpretations of Bible Text Which Would Produce a Contradiction Assumed to Be Right.*

A fourth assumption often made is that when there are two possible interpretations of the Bible text, one of which would bring the Bible into conflict with external evidence or make a contradiction between two passages in the Bible itself, while the other interpretation of the same passage would remove all conflict or contradiction, the interpretation which *produces* the conflict or contradiction *must* be right. Certainly a book which is trustworthy in other respects deserves the benefit of the doubt in such a case, or at least it deserves to have the decision in the case reserved until more evidence can be brought to light.

5. *The Opinion of a Scholar of More Value Than Evidence of Bible.*

A fifth assumption which is worse in many respects than the others, is that a mere *opinion* of a scholar, is to be accepted against the *positive* evidence of the Bible documents, even though that opinion may be ungrounded in actual historical and linguistic evidence bearing on the point in question! The opinion of *no* man, unsupported by evidence, is worth the paper

it is written on. No matter how great an expert a man may be in linguistic and archæological fields, his opinion against the Scriptures is worth nothing unless he supports his opinion with evidence. The Bible itself *is* evidence, and an opinion against it based on nothing but anti-theistic or evolutionary premises, with no evidence in its support, is worthless.

These are a few of the assumptions which are constantly made by the destructive critics, and against which we must be constantly on our guard. They are assumptions which no one has any right to make, but which have done much to lend a specious plausibility to the arguments of the destructive critics. Let us now briefly take up the attacks themselves.

Brief History of Higher Criticism.

Higher criticism in the modern sense began with a French physician named Astruc, who, in 1753, called attention to the fact that in some sections of Genesis the name "Elohim" was used for God, while in other sections, the name was "Jehovah." He tried to account for this by saying that it represented the combination of two documents into the Book of Genesis. Eichorn in 1779 pointed out the fact that certain characteristics of style could be traced in the portions which used the different divine names. Later critics carried this division through the whole Pentateuch, and into the Book of Joshua, calling the six books the "Hexateuch." De Wette, in 1806, assigned the bulk of Deuteronomy to the time of Josiah in the 7th century B. C., on the ground of peculiarities of style and contents, and distinguished a second "Elohist" document which he called the Annalistic, but which later writers called "P." De Wette thus distinguished four main documents in the Hexateuch: Deuteronomy, denoted by the symbol "D," the two Elohist documents which in later time became known as "P" and "E," and the Jehovist document which was denoted by the symbol "J." Other writers went still further, no two agreeing among themselves, and divided these main documents into other documents, denoting them by "E¹," "E²," "J¹," "J²," etc. It was claimed that the different documents were combined at different times by different persons, whom the critics

called "redactors" and denoted by the symbols "R," "R¹," "R²," etc. For example, one author assigns 47 passages in Genesis to redactors.

In the period before the development of what is called the "Graf-Wellhausen Hypothesis," the order of the main documents was as follows: P, the principal Elohist was supposed to have been written first (though this document was not then called "P"), E, the Second Elohist, being written sometime later, followed by J, the Jehovistic document which was supposed to be largely legendary in its character, and lastly by D, the Book of Deuteronomy, supposed to have been written in the time of Josiah. This was the order usually accepted by the critics down to the year 1866, when Graf published his famous essay on "The Historical Books of the Old Testament."

Graf and His Followers.

The publication of this essay marked the introduction of what is known as the "Modern View" of the construction of the Old Testament. Graf claimed that the legal portion of what was later called "P," instead of being the oldest, as was previously supposed, was in reality the *youngest* document in the Pentateuch. Kuenen, a Professor at Leyden University, accepted Graf's claim, but added the statement that the *whole* document "P," historical as well as legal parts, was written last, thus reversing the whole order in which the documents were previously thought to have been written! The theory was popularized by Wellhausen in the "History of Israel," written in 1878, and since that time, through the writings of Driver, Cornhill, Bacon and others the theory has almost conquered the critical world on both sides of the Atlantic. The order of the documents as they stand in the Graf-Wellhausen scheme is as follows: "J," a prophetic document supposed to have been written about the 9th century B. C. in Judæa, the Southern Kingdom, is now considered the *oldest*, though formerly thought next to the youngest. "E," the remainder of the old Elohist document after the first Elohist has been removed, is supposed to have been produced in the Northern

Kingdom of the ten tribes, under some prophetic influence at about the 8th century B. C. These two documents are thought to have been combined a century or so later by a redactor "R," into one document "JE." In the time of Josiah, Deuteronomy, "D," is supposed to have been written, while the Priestly Code, "P," the old Elohist which was formerly put *first*, was now placed *last*, and dated after the exile, in the time of Ezra and his associates. In this division "J" is composed of most of the passages in the first four books which use the name "Jehovah," "E" is composed of the portions of the Pentateuch left after "P" is taken out, and includes the parts where "Elohim" is used after "P" is segregated. "D" includes most of Deuteronomy and much of Joshua. "P" includes most of Leviticus (except Lev. xvii to xxvi the Holiness Code, "H," which is attributed to Ezekiel and dated about 600 B. C.), Numbers, and parts of Joshua. (Part of Numbers goes to J and E, and a little of Deuteronomy to "JE.")

Later Books.

The division did not stop with the Hexateuch. It was soon seen that some of the other books of the Old Testament presupposed the Pentateuch as already in existence when they were written, so of course it was necessary to date them accordingly. Judges was dated after the time of Josiah, while some of the prophets like Isaiah were divided into a dozen different documents dating from 750 B. C. to 300 B. C. The tendency of the critics was to deny predictive prophecy and date the prophets accordingly. The whole result of the critics' labors was to discredit the authorship and date traditionally assigned to most of the Old Testament books.

Evidence Upon Which Documents Are Segregated and Dated Late in History.

We must now consider briefly the evidence upon which the whole hypothesis is based. (1) Astruc's Clue. As has already been pointed out, Astruc called attention to the fact that certain sections of Genesis use "Jehovah" while other sections use

"Elohim" when speaking of God. Exodus vi:3 says that God was not known to Abraham by the name "Jehovah," and that men previous to Moses' time did not know God by the name "Jehovah." As a matter of fact according to the Book of Genesis we find men, as in the days of Enosh, Gen. iv:26, beginning to call on the name of Jehovah. To account for this discrepancy, Astruc and his successors said that this showed that different documents were combined to make the Book of Genesis.

(2) A second line of evidence was the numerous passages throughout the Pentateuch where there is evidence which the critics said proved that the passages could not have been written by Moses. Deut. xxxiv, the account of the death of Moses could hardly have been written by Moses except as prophecy. Exodus xvi:35 refers to the cessation of the manna after the death of Moses and could hardly have been written by him. Other similar passages were pointed out and used to show that the Pentateuch must have been written by someone after the death of Moses.

(3) Certain peculiarities of style and grammar were noted and the documents divided accordingly.

(4) Certain narrative discrepancies were pointed out and claimed to be the marks of different writers, and also claimed to prove the late date of one of the passages containing such alleged discrepancies. Examples will be given when this point is discussed later.

(5) Doublets, or alleged duplicate passages such as Gen. xvi and xxi, were said to show that two documents were combined here.

(6) The principal basis for the Graf-Wellhausen hypothesis was found in the fact that there seems to be a difference in kind and complexity between the laws found in the different codes of the Pentateuch. The Code of the Covenant is said to represent legislation suitable for a nomad people; the Code of Deuteronomy is said to represent legislation suitable for a people during the period of the kingdom; while the Code called the Priestly Code, of Leviticus and Numbers, is said to represent legislation suitable for a highly developed priesthood such as could have existed only in the time of the Second Temple,

in the days of Ezra. This alleged evidence forms the basis for the method of dating the documents. Discrepancies between the different laws also prove, it is said, that the laws were written at different periods.

(7) One of the principal alleged grounds for dating the different documents late was that they were said to contain words which proved the document containing them to be late. A word, for example, which could be clearly shown to be of American origin, found in a Chinese document, would prove the document to be later than the 18th century for America never came in contact with China before the 18th century. A document containing the word "phonograph" could not have been written before the phonograph was invented. It was claimed that there were similar words found in different books of the Old Testament which proved the books containing them to be late.

Examination of This Alleged Evidence for the Graf-Wellhausen Hypothesis.

Before beginning a detailed examination of this hypothesis and the evidence supporting it, we want to call attention to two important facts. The first is the fact that the order of the dating of the documents represents a reversal of the order of previous critics! This fact is admitted by all. Certainly it causes one to look with suspicion upon the alleged internal evidence for the late date of a document when critics for nearly a hundred years can place the date of a document such as "P" at one period, and then critics for the next fifty years can reverse the order and argue with equal plausibility that the order is wrong, and that the document "P," thought to be earliest is in reality the latest! Is it not strong evidence in itself that there is no such conclusive proof of the lateness of date of composition of such a document within the document itself, as the critics claim? Is it not a strong indication that the critics really base their theory upon considerations *external* to the documents themselves, and then fit the internal evidence of the document to their theory? This brings us to the second point to which we wish to call attention.

In the second place, notice that the whole process of destructive higher criticism of the reigning school, is based on the assumptions to which we have already called attention. The principle of the evolution of everything in the universe is assumed to be true, and then the principle is applied to the Bible documents, making the evidence suit the theory! This is a serious charge to make, but what else can we say when we see critics dating the laws of Leviticus down in the time of Ezra for the reason that they are thought to represent too developed a condition of things to have been written before the temple was built? Granting for the moment that they do show such a condition as the critics say is the case, would that prove the laws to have been written late? Not at all, for could not God make regulations for a later period and give them to Moses to incorporate in a book for the future use of the people if he so desired? Even if the critics' contention were right that the laws were written *for* a period later than the entrance into the Promised land, that would not prove that the laws were actually written *at the later period*, for God might have seen what the people needed and given it to Moses in advance, or for that matter, even from a purely naturalistic point of view, Moses could have foreseen what they would need in Palestine and with his education and training as a background, prepared laws for their use! Moreover the fact that there was a developed priesthood in the time of Ezra, does not prove that that was the *first* developed priesthood that there was! It is conceivable that even were the development theory correct (which we will not admit for a moment), the development *might* have taken place long before the time of Moses, so that he might have been legislating for the priesthood of his own day! All arguments based on the supposition that the condition of things shown in the laws of the Pentateuch is too advanced and complicated for the times for which they are said to have been written in the books themselves, are based on the assumption of the very thing to be proved, namely that the condition of things in the time of Moses was as simple and lacking in complexity as the critics assume to have been the case! This is the first thing they must prove, and they have no right to go ahead dating the documents down

to the time of Ezra because they show a complex state of society and religion, without first proving that such a condition did *not* exist in the time of the Exodus! The Bible says it *did* exist, and they must present other evidence to show that it did *not* exist before their argument about the complexity of the laws can have any weight. Needless to say, they have not produced this evidence, while archæology has presented abundant evidence to show that such a complex condition as is represented could very well have existed in the time of Moses among the Israelites.

Astruc's Clue.

Let us now consider the evidence upon which the critics base their arguments for the late date of the various documents and the evidence upon which they divide the Books of the Bible into different documents. It will not be possible to consider each case in detail and go into the refutation of each argument presented by the critics. Such a course would take volumes, and has been done by such great scholars as Dr. Robert Dick Wilson, of Princeton Seminary, in various articles in the "Princeton Theological Review," particularly in the series of articles on the subject in the April and July numbers of this magazine in 1919, in the article in the April, 1925, number, and in various other articles in this magazine, in "Studies in the Book of Daniel," and in many other articles; by W. H. Green, in "Unity of Genesis," "Higher Criticism of the Pentateuch"; W. J. Beecher, "Reasonable Biblical Criticism"; A. H. Finn, "Unity of the Pentateuch"; and in various articles in the International Standard Encyclopedia, by Harold Wiener, Orr and others; in an article in the July, 1924 number of the "Princeton Theological Review," by Edouard Naville; and by a large number of other scholars who have thoroughly investigated the subject from all angles and completely refuted the arguments of the destructive critics. Here it is our purpose only to touch on some of the typical arguments of the destructive critics. Let us first consider Astruc's "Clue," and see whether it offers a fair basis for separating the Pentateuch into various documents.

Exodus vi:3 says: "And I appeared unto Abraham, unto Isaac and unto Jacob as 'El Shadday' (God Almighty); but by my name 'Jehovah' I was not known to them." This is the clue, and it is supposed that by taking out all the passages which use the word "Jehovah," and those which use the word "El," or "Elohim," we can separate the Book of Genesis into two documents.

At this place we must call attention to an important point. Most of the arguments for the Critical Theory are based on the present Masoretic Text. They do not take into account the knowledge which textual criticism has brought to bear on the problem. According to Wiener¹ in cases where Divine appellations are used in Genesis there are variant readings in a large number of instances of the use of the different terms, and many of the best attested readings would directly contradict the theory according to which the documents have been separated. When the passages are separated according to the theory, even without the changes which might be made by textual criticism, the documents which result are the most curious hodge-podge! Verses are cut in two in some cases, for no other reason than that the theory demands it; words and phrases are separated in such a way as to make nonsense in both documents. The context is rent apart and when the documents are read separately they can be forced to read consecutively only by the most arbitrary methods. When we test the method in other ways we find, for example, that a passage which cannot be later than the time of Abraham, is dated in the time of the kingdom, and similar discrepancies. Certainly there must be something wrong with the theory and method when such results are produced.

But let us consider the "Clue" itself. A well-attested reading of Exodus vi:3 has "I was not made known"¹ in place of "I was not known."¹ In this case the meaning would be that God did not reveal His redemptive attributes signified by the name "Jehovah," to Abraham, Isaac and Jacob, but revealed Himself as a God of Power only. This would not mean that His name, "Jehovah," was unknown to

¹ Inter. Stan. Bib. Ency., p. 2302.

them as a name, but that His nature as a God of *redemption* was not known. Professor Naville, in an article in the "Princeton Theological Review," July, 1924, pp. 353 ff., calls attention to the important point that the word Elohim was a general word for the idea of a god, while each nation had a particular name for their god. Thus Jehovah had revealed Himself to the Israelites as the God of the whole earth and had told them that His proper title was "Jehovah." However, when Israelites were speaking to people of other races, as such people would not know about whom they were talking if they used the word Jehovah, they had to use the word Elohim or its equivalent in the language in which they were speaking, in order to make themselves understood. Thus Joseph when he spoke to Potiphar's wife said: "How should I sin against Elohim?" for she would not have known the word Jehovah, the particular name of God known to the Hebrews. The other verses in the chapter say that Jehovah was with Joseph, again using the word in a natural sense. If this point is remembered, there will be no difficulty whatever about the uses of the words Elohim and Jehovah in their proper places in the Pentateuch, and the fact that some passages used Jehovah and others used Elohim would not be any indication that the book made use of two documents in such places, but simply that each name was used in its proper circumstances. We thus see that it is easily possible to reconcile this verse in Exodus vi: 3 with the facts as found in the Book of Genesis, and that as a clue for separating the different documents it is a failure.

Another equally possible explanation of the presence of the name in the Book of Genesis in harmony with the passage in Exodus, is in the fact that the book was supposed to have been written *after* God revealed Himself as Jehovah, in His redemptive characteristics and as the especial proper name by which He wished the Hebrews to mention His name as their God in distinction from the false gods of other nations. In that case, since Moses knew God as Jehovah, and since Moses Himself was the author or historian of the facts recorded in the Book of Genesis, he had a right to use the names Elohim and Jehovah each with the proper significance which his revelation received from God enabled him to place upon them, in

the proper places in the document which he was writing, Genesis. Since God was the same God, whether He was called Jehovah or Elohim, Moses was within his rights in using the title Jehovah, even though we were to admit that the patriarchs themselves never used the name Jehovah. Moses could make the proper changes in the sources which he was following in writing the book in accordance with the knowledge which he had received of the redemptive name Jehovah as the peculiar name which represented God's dealings with His chosen people, leaving the name Elohim as the name for God when God's relationships to other nations were mentioned.

One more point in this connection. Let us remember that in a division of this kind we get out of the documents exactly what we put into them. If we separate all passages containing the name Jehovah, we perforce get a document which contains *only* the name Jehovah. By the same process we could separate almost any document written unquestionably by one author, into two distinct documents, and by putting various nouns and verbs out of their context, supplying subjects or predicates where necessary, we could make fairly consecutive separate documents, and could plausibly argue that they were the work of different authors when we knew positively that they were written by the same man. The fact, therefore, that it is possible to separate the Bible documents in this way, proves nothing except the fact that it can be done. It in no way proves that they were not originally by the same author. Other evidence must be adduced to prove that point.

Passages Which It Is Said That Moses Could Not Have Written.

But what shall we say of the passages which it is charged, Moses could not have written? Do these prove that Moses was not the author of the books as a whole? Certainly not! Even though we were to admit that Moses did not write them as prophecy, their presence in no way proves that he was not the author of the books as a whole. In case the difficulty in these passages is not removed by proper textual criticism, it is perfectly consistent with attributing the authorship to

Moses to suppose that Joshua or Phinehas acted as the posthumous editor of Moses' writings, and brought the narrative up-to-date, at the time of the editing, by including the account of the death of Moses. At least, according to the narrative itself, this account was either written by Moses as a prophecy, or it was revealed to someone else (as was probably the case), for no one was with Moses when he died and was buried! As for the epitaph at the close of Deuteronomy, this could easily have been added by Joshua, for we know that Joshua was himself a prophet, so that what he wrote would have equal authority with that which Moses wrote. Even if it was inserted at a later date it would not militate against the authorship of the Pentateuch as a whole being attributed to Moses, in face of the large number of passages in the books themselves which say that Moses wrote them. The doctrine of Inspiration does not hold that the copyists were inspired, and if they made such small insertions in the text, to bring it historically up-to-date to the time of copying, it would in no wise affect the trustworthiness of the documents as a whole since such interpolations can be easily isolated. Nor would such insertions affect the claim that the whole work was the work of Moses.

Moreover the claim for the Mosaic authorship of the Pentateuch could not be overthrown by proving that different scribes wrote at Moses' dictation, so that only a very small portion was by the actual hand of Moses. If he dictated either the words or the thought and left the actual drafting of the documents to the scribe, it might explain small differences in style in various places, without affecting the fact that it was Moses' work as a whole. If he dictated it either by actual word or by giving the thought to the scribe and leaving the actual words to his choice, it would still be his work, especially if he read and corrected the whole manuscript.

Narrative Discrepancies.

In regard to these discrepancies, there are several things to be said. In the first place, a large number of them disappear when textual criticism is applied to the passage and more

probable readings accepted in place of the Masoretic text. Others disappear by changing the vowel letters of the Masoretic text (which we are at perfect liberty to do as the vowel letters are not inspired). In the case of a few, all discrepancies can be removed by transposing the passage in question to another part of the narrative. It seems perfectly logical to do this provided we do not change the text in any way, for the passage may have gotten out of place when the clay tablets upon which the Pentateuch was probably written, were transcribed into the Old Hebrew script, or at some later time when the different manuscripts were copied. At any rate it seems logical to transpose the passage when the meaning can be cleared up in this way. For example it seems probable that Numbers should be transposed as follows: Nu. XII; XX:1; XX:14-21; XXI:1-3; XIII; XIV; XVI; XVII; XVIII; XX:2-13; XX:22a; XXI:4b-9; etc. By this process a difficult passage can be cleared up without altering the text itself in any way.¹ If this process is objected to, it is possible to say that the manuscript is corrupt at this place and we do not have the evidence with which to make the proper alterations. At any rate we must remember that these narrative discrepancies and various alleged contradictions between certain laws, etc., are not new discoveries. Even granting that they are not copyists' corruptions, but were in the original documents (which we will not admit), they in no way can be urged as a reason for dating the documents at a late date, for is it reasonable to suppose that a forger in the time of Josiah or Ezra would be so scrupulous about weaving his forgeries together as he must have been if the critical theory were true, and then was careless enough to leave contradictions in it? If he left them, would the various redactors who, according to the theory revised the documents again and again, have been likely to have left the contradictions in? If there are real contradictions in the text, certainly it does not help matters any to attribute them to a forger, nor does their presence prove that the work which contains them was the work of a forger. The books which Ezra is supposed to have written contain Persian words as we would expect them to if written in the Persian period, as

¹ See Wiener: *ibid.*, p. 2302.

they purport to be. The P document which he is supposed to have forged, contains not a *single Persian word*! Are we to suppose that a forger would be so careful about his style as he would have had to be to write in such a way as that, and then to assume that he accidentally left contradictions in his completed work? Contradictions may prove the text to be corrupt, or if there were enough of them, they might conceivably make the whole book untrustworthy, but their presence certainly would not prove that the book which contained them was the work of a forger, when that forger would have had to be so accurate and precise in other respects! Later on we shall take up a few typical contradictions and discrepancies and show that they can be interpreted and understood so as to remove all difficulties, but at this place we wish to point out that such contradictions if real cannot be used as an argument either for the late date of the documents or to prove that the documents which contain them are forgeries.

Doublets.

At first sight these may seem to indicate separate documents, but when we examine passages said to be examples of these duplicate passages, we find that they prove nothing of the kind. For example, Genesis I and II which are cited as examples of this, when examined closely prove to be accounts of different events. Genesis I is an account of the creation of the universe, while Genesis II is an account of the creation of man and his surroundings, not in any sense a parallel account. The account of Hagar's flight into the wilderness in Genesis xvi, proves to be entirely different from the similar account in Genesis xxi. In other passages where laws are repeated for emphasis, or where a paragraph sums up a longer account, it is utterly unfair to charge that they show evidence of separate documents. Repeating for emphasis is a common literary practice, while nothing is commoner in literature than giving summaries before going on with an account. Almost any literary work which one can pick up shows similar characteristics. Moreover these summaries may be accounted for in another way. They may be titles placed at the begin-

ning of clay tablets which have afterward crept into the text itself. At any rate they do not indicate separate documents, late dates or that the documents which contain them are forgeries.

The Law Codes of the Pentateuch.

The critics charge that there are four distinct codes of laws in the last four books of the Pentateuch, the code of the covenant (E), Deuteronomy (D), the Law of Holiness (H), and the priestly code (P), and that these four codes represent different stages of development in the history of the Israelitish religion. They say that E represents the law as it was prior to 700 B. C., D a law written about 621 B. C., H a law written about 600 B. C., and P a code written about the time of the return from Exile. We have already pointed out that the *real* reason they do this is because their evolutionary theory of religion demands that the laws show such development, but of course no critic would admit this. The reasons *they* give for dating the codes in this way are that they are said to contain certain incongruous legislation which the critics charge could not have been made in the time of Moses, and which represents the different stages of the development of the Jehovah religion. The direct evidence of the documents themselves is against the critics' claim, so they must show that these laws are "a series of forgeries, extending over a period of about 500 years, committed by more than seventeen different persons, all reformers with the highest ethical standards and all devoted to the service of Jehovah, the God of truth. Besides, *mirabile dictu*, the forgeries were all successful in that prophets, priests, Levites, kings and people were all alike induced to receive them as genuine and adopt them as obligatory, as soon as they were made known to them. The Jews and the Samaritans, the Pharisees and the Sadducees, the Rabbis, Aristaeas, Josephus, Philo, Christ and the Apostles, all accepted the combined work as of real Mosaic authorship."¹ Notice that the Mosaic authorship of the laws was accepted by the Samaritans

¹ Wilson: "Scientific Bible Criticism," "Princeton Theological Review," April, 1919, p. 204.

who were at enmity with the Jews at the time when the priestly code is supposed to have been completed in about 300 B. C. If they were ignorant of this code until it was completed about that time, would they have been likely to have accepted such a work as a genuine work of Moses, when it was presented as such by an enemy? It is possible theoretically to imagine that a skilful forger might impose on the people once without being discovered, but to suppose that seventeen, working on the same documents, over a period of 500 years, should have been uniformly successful, is more than ordinary credulity can accept. The very law of probability is against such a supposition.

The superscription of these laws ascribes them to Moses, with the proper place and date affixed to each group of laws. The form, subject-matter and treatment of the laws support the claim that Moses was the author, as Dr. R. D. Wilson has conclusively shown in the article quoted above. The laws themselves are of such a character that they indicate a single great originator, for it is easy to see how a great man like Moses, as a monotheist, with a people in need of just such legislation, and with God to guide him, could have produced such legislation, but it is extremely difficult to see how a succession of little men, with minds bent on deceit, could have produced a work of such high ethical character and adapted it to the alleged historical situation so skilfully as these men must have done if the Pentateuch was made that way. Moreover if they were as skilful as they must have been to do such a work of forgery so well, how does it happen that they left the incongruities which the critics allege are in the laws? If they were obvious incongruities certainly the forgers were bound to remove them and, if they are *not* incongruities which cannot be explained away, then they do not offer sufficient evidence to prove the documents to be forgeries!

Now we claim that there is a perfectly simple explanation which accounts for these alleged incongruities in documents written in Moses' time. In the first place the alleged incongruities are grossly exaggerated. Is it reasonable to think that the scribes and Pharisees who prided themselves on fulfilling the very letter of the law, would not have noticed such in-

congruities and commented upon them if they really existed? If there were incongruities such as the critics allege exist, why did not the people upon whom they were first tried out by the forgers, point out these incongruities and demand an explanation for them? The answer is almost too obvious to mention—there actually were no irreconcilable incongruities there!

In the second place, bear in mind the circumstances and the people to whom each set of laws were addressed. The people had just come out of Egypt, where they had been living under a settled government with laws well established. What laws were to govern them? How were they to conduct themselves in the ordinary relationships of life? What civil laws were to control them in the lands into which they expected to enter? Is it not perfectly evident that the first thing they needed was a set of laws to guide them in their ordinary relationships of life? And when we examine the Code of the Covenant, that is exactly what we find—a set of laws to control the ordinary relationships of life. First comes, as we would naturally expect, the constitution which is to be the basis of their whole national life, the Ten Commandments. Then naturally follow directions for worship and for altars. After this comes a set of ordinances covering the ordinary relationships of life, about slaves, injuries between man and man, by beast to beast, thefts and property. Then follow moral laws concerning the profaning of Jehovah's name, avoidance of oppression, offering of first-fruits, and against injustice and unbrotherliness. Then come laws concerning festal occasions and warning against wrong practices in sacrifice, and a closing promise of God's presence with them. Now we ask the question, what would be or could be more natural than a set of laws like these, under just such conditions as they were in at that time? Could anything be better suited for their immediate needs? Moreover why should we expect God *not* to give them laws which they could use when they reached Palestine? They were expecting to enter Palestine in the near future; why should God give them laws which they could only use in the wilderness? The critics say in one breath that the laws concerning flocks show a pastoral

state and then in the next say that the presence of laws for agriculture indicates an agricultural state in a settled land; but could not God give them laws for the agricultural state which they were about to enter as well as give them laws for their present pastoral state? Or even on a naturalistic hypothesis, could not Moses have done so himself with all his background of training and education? The critics say that the absence of laws for priests in this code indicates the absence of priests and therefore denotes a period long before the development of the priesthood. Certainly there are no laws for priests, for the good and sufficient reason that there were as yet no priests! But the absence of such laws does not indicate the long interval of time which the critics say must have elapsed between the Code of the Covenant and the Priestly Code! The laws are for the ordinary relationships of life, and from an *a priori* point of view, if we did not have the record of the Pentateuch before us, it would be impossible to affirm that there was no priesthood in existence at the time these laws were given, since they deal with an entirely different subject or subjects than the priests. As a matter of fact, however, we know from the record that there were no priests at this time and laws for them at this point would be an anachronism. Their absence no more indicates a date in the time of Saul than the presence of laws for the priests in the Priestly Code of Leviticus indicates a time after the exile. If the priesthood *was* established in the wilderness, the laws are perfectly in place then as well as after the exile. The Bible says there was such a priesthood established in the wilderness, and even on the naturalistic premise of the critics, Moses had sufficient knowledge of priesthoods in Egypt to be able to originate laws and establish such an order in the wilderness! If he had, as the Bible says, a revelation from God, how much more easy would it have been to originate the order at that time! The wilderness is before us. It is up to the critics to show that there was no such priesthood at that time. Certainly from the knowledge of priesthoods in Egypt and Babylonia which we now have it cannot any longer be *assumed* that the priesthood could not have been set up among the Hebrews at this time.

The Remaining Codes of the Law.

As we take up the remaining laws of the Pentateuch, notice the fact that they all fit exactly into the historical setting of the period. If this is forgery, then it is historical art of the highest kind, and we can never excuse forgers so clever in other respects for not removing incongruities which the critics allege are in these documents. The representation of the Pentateuch is that Jehovah had led the Israelites out of Egypt, and that they were to be peculiarly His people. What then could be more natural than that after giving the people a set of laws to govern their everyday relations and worship, He should give Moses directions for building the Tabernacle where Jehovah was to dwell openly with the people and give them the great object-lesson of Redemption? And what more natural than that after giving directions about the tabernacle and its furniture, He should give directions about the consecration of the priest who was to be the symbol of the Great High-Priest who taketh away the sins of the world? The rest of Exodus with its description of the tabernacle is the most natural account of what would be expected under the circumstances. Then in the first part of Leviticus comes a most natural set of laws to go with the service of the tabernacle, followed by the consecration of the priests, with their duties and portions. Then come a very greatly needed set of laws about clean and unclean animals, purification of women, leprosy, ceremonial uncleanness, and then the great ritual for the annual Day of Atonement. After this comes the Holiness Code, a set of practical laws for making His people a holy nation. In Numbers, after the narrative section, the Levites are set apart for the service of the sanctuary, and their duties are those of acting as *bearers of the tabernacle and its vessels!* Let us pause a moment to point out an incongruity in the critics' own theory. Why in the world should the writer of P take the trouble to invent a service for the Levites in post-exilic times, which they would never then be able to carry out? According to their theory the Priestly Code was invented to help to bolster and establish securely the priestly clan, but if that was the case, a set of laws like these would have exactly the opposite effect of show-

ing the people how useless the office of the Levites was. This is clearly for use during the period of the desert wanderings and for then only. It fits into the narrative at this point and would never fit into any scheme of post-exilic authorship of these tabernacle sections!

But to resume the summary of the Law. The following sections of the laws in Numbers, after the sections concerning the Levites, are sections of laws concerning trespass, jealousy, Nazarites, priestly blessings, oblation of princes, the seven lamps of the sanctuary, purification of the Levites (notice that while the Levites are purified, they are not consecrated as priests, a fact which is directly against the dating of this passage after the exile), and laws concerning the keeping of the Passover, narrative sections, laws of offerings, Sabbath-breaking, more narrative sections, duties of priests and Levites, priests' portions, Levites' tithes, purification of the unclean, narrative sections, inheritance laws, laws of various offerings, laws concerning vows, other narrative sections, law concerning murder, and law concerning marriage of heiresses.

In this hasty summary of these laws, it is to be noted that a large number of these laws concern the priests and Levites, and the duties which fall to them. A large portion of the remainder concerns things which the priests must teach the people, and in which the priest has some concern. Many of them are laws given upon the occasion of some need, as when the inheritance laws for women were given. The whole narrative and the interwoven laws fit together perfectly, and the laws are just such laws as we would expect a people to have under similar circumstances. Dr. R. D. Wilson points out that the laws of both Egypt and Babylonia contain many similar laws, except the laws relating to the priesthood and the tabernacle, and these purport to be unique, the property of a Jehovah-worshipping people. The strange part about it is that the tabernacle resembles Egyptian buildings, and the priesthood uses Egyptian names for different articles such as their linen, etc., and yet the P document of which this is a part is supposed to have been forged in Babylon at a time when Babylon was at enmity with Egypt! Nothing could indicate the absurdity of the whole critical theory better than this.

Deuteronomy, the last book of laws, is really an oration, which purports to give a summary of all the things Jehovah has done for Israel and a rehearsal of the important laws, with some changes and additions to make them suitable for the new conditions which they would face when they had a land of their own. We would naturally expect repetitions of previous laws in a document such as this, for the people to whom the oration was addressed were a new generation of Israelites, most of whom had not heard the first laws when they were originally promulgated at Sinai. Thus repetition was the only thing possible in such a speech to such a people, and that is what we actually find in the Book.

Now as we review these laws, there are several things to be said. First, during the forty years in the wilderness there is room for progression in the laws. Changing conditions demanded new laws, and Jehovah and Moses gave them as the occasion demanded. When they were ready to enter the Promised Land, and Moses was about to leave them, he gave them a number of new laws suitable for the new conditions in which they would be, and any seeming incongruities are due to the fact that changing conditions demanded different laws. What right has a critic to say that Deuteronomy must be dated in the time of the kings because there are laws for kings mentioned? If God *did* supervise the giving of these laws, could He not reveal a law in advance of the time when it would be needed? If God exists He can produce prophecies, and a critic who doubts it should produce external evidence to prove that the laws relating to kings are not in their proper place in the history. These things constitute the center of the critics' attacks. There could not be laws about the tabernacle because there was no tabernacle before Solomon's Temple was built! But if there *was* a tabernacle from the time of Moses onward, as the Bible says, it takes more than a critic's denial to overthrow the evidence.

Second, in regard to the repetition of laws proving a different date of composition. Almost any book of literature repeats over and over things which it wants to impress on the minds of the readers. The Koran repeats time and time again, far more than the Pentateuch does, yet no one charges it with

being the work of more than one man. Moreover, as was pointed out in the above section, the repetition in portions like the address in Deuteronomy was absolutely necessary in the circumstances.

Third, in regard to contradictions, if we examine the laws carefully we find that they regard different phases of a case, and the things which seem to be contradictions are really laws which treat of the same thing under different circumstances, for example the laws concerning slaves. The laws differ because the slaves are of different classes.

These things have all been treated so thoroughly by many different scholars that anyone wishing to pursue the subject further should consult articles such as those previously referred to, and articles in the International Standard Bible Encyclopedia under the headings "Sanctuary," "Tabernacle," "Pentateuch," "Priests," "Criticism," etc., where the arguments of the critics have been treated and thoroughly refuted in detail.

Style, Grammar, and Vocabulary.

We come now to the discussion of the arguments put forward by the critics that the style, grammar and vocabulary of the Pentateuch indicate the late date of the documents, and also indicate the composite character of the books.

Style.

The critics urge the fact that certain distinct forms of expression are traceable in different parts of the Pentateuch, to show that this indicates that different authors produced the parts in question. Now in the first place no one denies that Moses used various source documents in the preparation of the Book of Genesis. Indeed there is every probability that this history was handed down in written clay tablets carried by Abraham from Babylonia, and transmitted to his descendants down to the time of Moses. Evidence for this will be mentioned later. Now if he did use sources, we have no way of showing that he did not take over some of the characteristics of the style as well. Perhaps he merely combined different

sections from the sources into the running narrative of Genesis and corrected the errors if there were any in the sources. In that case the style would be taken over too. This did not militate in any way against the Mosaic authorship of the book, any more than a similar use of sources indicates that modern historians did not write the works attributed to them. The Holy Spirit so guided him that he did not include error in his completed document.

Then another point which must not be forgotten about style is that authors are constantly varying their style as the type of work which they are writing demands. Carlyle's "Sartor Resartus" and "Past and Present," have a totally different style. The style of many of Browning's poems is totally different from that of others. Compare for example the "Pied Piper of Hamelin" with "Paracelsus." If we did not know that they were written by the same man we would never judge it from the style. These differences in style are far more imaginary than real, and what differences there are, are amply accounted for by differences in subject matter, which would naturally demand a different vocabulary and phraseology. Moreover, if Moses allowed scribes to do most of the work as he probably did, and only exercised supervision over the work as a whole, correcting the finished manuscripts, it is easy to see how differences of style might result. But even if he did all the actual work himself, certainly he had a right to change his style as modern authors do, when the subject matter was changed! The Mosaic authorship of the Pentateuch in the sense in which we have explained it can never be challenged on the ground of differences in style.

Grammar.

Here we are on less subjective ground. If it could be shown that the Pentateuch or any part of any other book contained grammatical expressions and forms which were not in use at the time the book was said to have been written, it might be used as a strong argument against the early date of the book. Though even then evidence would be doubtful, for silence of other literature would not prove that the author in question at

the time in question might not have used the form in question. If other evidence proved that he *did* write the book when it was said to have been written that would show that he actually *did* use the form in dispute, and the silence of other literature would not prove that he could *not* have used the form.

Now most of the charges on this subject were made by critics several decades ago. Dr. R. D. Wilson in the article quoted above ("Scientific Bible Criticism") shows conclusively that at that time it was not possible to write a history of the Hebrew language, because the evidence was not available. Since that time abundant evidence has come to light proving that all the charges of the critics of several decades ago were unfounded. For example, it was charged that "Ecclesiastes" could not have been written by Solomon because the use of abstract formations in -ûth, -ôn, and -ân proved a late date for the book containing them. We now know that -ûth was common to the Babylonian, Aramaic and Hebrew, and is found thirteen times in the Code of Hammurabi dating from 2200 B. C.¹ Moreover, it is found in all books which the critics date early, and not found in some of the books of the Bible which they date late!

In the same way Dr. Wilson has shown that the critics' contentions about the endings -ôn and -ân are mistaken, and that these forms, too, are old enough to have been used in any book in the Old Testament according to the traditional dating.

Dr. Wilson in the above quoted article thoroughly examines the other charges along the line of grammar and finds that there is not a single instance where the critics' contentions can be sustained by the evidence which we now have.

Vocabulary.

Here again we are on concrete ground. If the critics could show that a word found in the Pentateuch, for example, was a word taken from the language of a country which never came in contact with the Hebrews until centuries after the time when the book was supposed to have been written, it would offer good evidence that at least that part of the book was not

¹ Wilsc.: "Scientific Bible Criticism," "Princeton Theological Review," July, 1919, p. 402.

as old as it purported to be. If many such examples could be found, it would certainly raise a strong presumption against the traditional date of the book. The critics charge that because certain of the books or documents of the Old Testament contain words found nowhere else except in the New Hebrew of the Talmud, it proves the documents to be late. Before taking up other charges let us consider this one in detail.

Presence of New Hebrew Words in the Old Testament.

At first sight this seems like a plausible argument. But when we think about it, does it not assume the very thing to be proved? If the Old Testament words are *really* old, the words in question *are* found elsewhere than in the Talmud. Inasmuch as the other Hebrew literature from the period when the Old Testament is supposed to have been written is extremely meager, how can it be said that the presence of a word in the Old Testament which is found elsewhere only in the Talmud, indicates the late date of the Old Testament? Might we not suggest that inasmuch as the writers of the Talmud constantly used and quoted the Old Testament, they might have gotten the word which they use from the Old Testament, rather than that the Old Testament writers got their words from the Hebrew of the period of the composition of the Talmud?

But lest this should seem to be dodging the question, let us present the evidence which Dr. Wilson collected on this subject. After compiling concordances of all the words used only five times or less in the Old Testament, special concordances for each book in the Old Testament, and for the different documents of the critics, J, E, D, H, and P, for each part of the Psalter, and the alleged late sections of the other books in the Old Testament, he compiled concordances of words of this kind found in the Aramaic and Hebrew of post-Biblical writers. As a result of this investigation, he discovered that words of this kind (i. e. words found five times or less in the Old Testament and found elsewhere only in the Talmud) are found in almost every book and section included in the different documents of the critics in the Old Testament, and that, while the percentage of such words found in the Talmud and also in

J was 44.4%, in E 48.7%, in D 53.2%, in H 50%, yet the percentage of such words found in the Talmud and also in P, the latest of the documents according to the critics, which they date after the exile, was only 3.1%! According to the critics' reasoning about New Hebrew words, P ought to be the earliest or one of the earliest documents in the Old Testament if the paucity of words found elsewhere only in the Talmud proved anything! Not only so, but the other documents and books which the critics date late showed a similar surprising paucity of such words! Psalm 79 which the critics date as one of the latest Psalms, long after the exile, has not a single word of this class! All of which proves that there is absolutely nothing to the critics' claim on this point.¹

Alleged Aramaisms.

Another charge of the critics is that the presence of Aramaic words in a document denotes the lateness of the document. The critics in order to support this charge must prove first that the word alleged to be Aramaic is really Aramaic, and second that if the word is really Aramaic, the presence of an Aramaic word in the Hebrew document shows the lateness of the document. According to Dr. Wilson,² Kautsch, the great Hebrew and Aramaic scholar, said that there are probably 360 Aramaic words in the Old Testament. Of these 360, 75 are found in old Babylonian documents. For example, Wellhausen alleged that the Hebrew word "to subdue," in the first chapter of Genesis, was Aramaic, and the inference was that therefore the first chapter of Genesis was written late in Hebrew history. This very word, however, is found in Babylonian documents contemporary with Hammurabi, and so could have entered the Hebrew language at any time after the time of Abraham!

Now in the first place it is very difficult to prove a word to be Aramaic, because it is found only once or twice in the Old Testament and is also found in Aramaic. The word may be a Hebraism in Aramaic, instead of being an Aramaism in Hebrew. For example, Wellhausen alleged that the word

¹ Wilson, "Scientific Bible Criticism," "Princeton Theological Review," July, 1909, p. 420.

² "Princeton Theological Review," April, 1925, p. 254.

“rule over” found in the first chapter of Genesis was an Aramaism in the Hebrew Bible. This word is found in only one place in all the extant literature of the Aramaic dialects, and in that place it is a translation of a passage from Leviticus!

In the second place, even if a word can be shown to be an Aramaism, that does not prove it to be late. The Hebrews were in touch with Aramaic speaking people from the time of Jacob down to the end of Hebrew history, and Aramaic words may have come into the Hebrew language at any time during this period. In the article quoted above, Dr. Wilson shows conclusively that out of the 360 words alleged to be Aramaisms, only fifty words have any apparent ground for being considered Aramaisms, and these fifty all come from parts of the Bible where the authors were in close touch with Arameans. To charge that such documents are late because they contain Aramaic words is to ignore the historical circumstances under which the book is supposed to have been written.

In the last place, there are Aramaic words in those parts of the Bible which the critics themselves date early as well as in the documents which they date late, so their whole charge that the presence of Aramaic words indicates a late date for the document containing them falls completely to the ground. The charge which Kautsch makes to the effect that in all such cases the Aramaic words were interpolated in the document which they date early, is absolutely ridiculous, because there is no evidence whatever of any such interpolation. The whole argument is thus seen to be a specious one.

Persian Words in Old Testament.

Persian words are found in Chronicles, Ezra, Nehemiah, Esther, Daniel, Haggai, and Zechariah, all books which ostensibly were written during the Persian domination. But they are not found in any of the other books or documents which the critics date in the Persian period.¹ Even the Priestly Code has no Persian words and probably no Aramaic words! Is not this extremely good evidence that these sections of the Old Testament were not written when the critics charge they were written, in Persian times?

¹ Wilson: “Is the Higher Criticism Scholarly?”, p. 27.

Greek Words in Daniel.

There are three words in Daniel, all names of musical instruments, which can be shown to be Greek. Dr. Wilson has ably shown that these words might have crept into use in Babylonia through commerce, through the presence of Greek slave girls who were sold as musicians all through the East, or through the Greek mercenaries who served in the armies of Nebuchadnezzar in Egypt and elsewhere at the time when Daniel is supposed to have been written. At any rate their presence in Daniel does not prove that it was written in 165 B. C.

Foreign Words in the Old Testament Attest Traditional Dates When Books Were Written.

We come now to one of the strongest proofs that the Old Testament books were written when they are said to have been written. This is in the presence throughout the Old Testament, in the proper place corresponding to the period when they came into contact with the different countries, of words from the foreign countries with which they came in contact.

This argument or portions of it has been given by Dr. Wilson in various articles in the "Princeton Theological Review" and elsewhere but as a whole it has not as yet been authoritatively published, though Dr. Wilson has delivered it in substantially the following form as a lecture in various parts of the United States and the Orient. The argument in the following paragraphs is much of it a summary of the argument which Dr. Wilson has presented at various times in his lectures and articles.¹

The literature of every country shows the various foreign influences which have been brought to bear upon the country in the past, through the foreign words imbedded in the language. (See "Babylonian and the Bible," in the "Princeton Theological Review," 1902.) For example, in the fifth century the Anglo-Saxons conquered England, and were converted to Christianity by Latin priests. Anglo-Saxon literature of the period before the Norman conquest is full of Latin

¹ See "Princeton Theological Review," July, 1919, p. 442.

words. After the Norman conquest, Norman-French was spoken in England, and the literature of the period shows the corresponding influx of Norman-French words. In the time of John Milton, a great revival of classical learning swept over Europe, and Milton's works are full of Latin and Greek words, with Italian words included also. Carlyle was a great student of German, and his works are full of German words. In fact we can tell in what period of English literature almost any great English document belongs by the kind of foreign words that are in it. This is true of any literature. For instance, the Korean language to-day is full of English words. If we wanted to date a Korean document containing an English word, we would know that it must have been written after Korea came in touch with English speaking people. The *absence* of a foreign word in a document would not necessarily prove that the word was not spoken at that time, but the *presence* of any foreign word conclusively proves that the document containing it could not have been written *before* that particular foreign country came in contact with the language in question unless the word were interpolated.

Now when we take up the Bible we would expect to find foreign words in the different books corresponding to the period of history in which the book was supposed to have been written, and if the book was genuine, it *could* not contain words which could only come in at a later period. If the critics' arguments about the lateness of the P document were right, we might expect to be able to find Persian words, and if we found such words, it would be excellent evidence that the document was not written by Moses, unless it could be shown that such words were probably interpolated. But when we examine the P document we find that there is not a single Persian word!

In the first part of Genesis in the period from the Creation to the time of Abraham, since Abraham came out of Babylonia, we might expect to find Babylonian words and proper names. As the Book of Genesis is examined, we find that the early chapters of the book are full of Babylonian words and that the proper names of Abraham's history are all paralleled in form, character and meaning in the Babylonian of Ham-

murabi's time. We might account for the Babylonian words in the first chapter of Genesis by supposing with the critics that it was written in Babylon after the Exile, but how can we account for the Babylonian words in the second chapter on the supposition that the critics' claims are right, for the critics date this chapter in the 8th century B. C. in Palestine, when there was no Babylonian influence? Since Moses is supposed to have written Genesis we might expect to find a few Egyptian words in it, and we do find the Egyptian word for "kind" in the account of Creation. In the second part of Genesis from the story of Abraham on to the time of the Exodus, since the Hebrew people were in Egypt and just coming out of Egypt, we would expect to find Egyptian words, and there they are in the books of the Pentateuch, in abundance. How do the critics account for the fact that the word for "linen" used for the priests' garments in the document P, is an *Egyptian* word, when this passage is supposed to have been written in Babylon, out of reach of Egyptian influences?

During the third period, from Joshua onward, we would expect no foreign words in the Bible documents, for the language of Palestine was Hebrew, and the Moabites and Phœnicians all spoke Hebrew. There were Philistines along the sea-coast, however, and since the Israelites were continually at war with them, one of their words might enter the documents of this period. There is one word which is probably a Philistine word in the book of Joshua, but no other foreign words are found in the documents of this period.

During the next period of Old Testament history, under the rule of David and Solomon, the territory between Egypt and the Euphrates was conquered by the Hebrews. The Aramaic and the Hittite languages were spoken in this region. We find, correspondingly, that Aramaic and Hittite words are found in the writings supposed to have come from this period. The word "paradise," formerly supposed to be a Persian word, is now thought to be a Hittite word, from the fact that it is found only in Armenian, and the Armenians were closely allied to the Hittites.¹ Solomon had commerce with India and

¹ See Encyclopedia Britannica article on "Armenians and Hittites," by Edward Myer.

Spain, so we might expect to find foreign names of articles of commerce. The Sanscrit words "apes," "peacocks," and "elephant," are found in the literature of this period.

The next period down to the fall of Jerusalem was one in which the Hebrew came again in contact with Assyria, Egypt and Babylonia. In the literature of the period we find the Assyrian word for "governor," and various Assyrian proper names. From the time of Nebuchadnezzar to the time of Cyrus we find Babylonian words in the Book of Daniel.

During the Persian period, as has been already stated, the books supposed to have been written at that period contain Persian words, and *no other book has Persian words in it!*

Except the three names of musical instruments above mentioned, there are no Greek words in the Old Testament. Is not this the strongest kind of evidence that there were no Old Testament books written in Greek times?

We thus see that the foreign words found in the Bible all support the traditional dating of the books, and are directly against the arguments of the critics for the late dating of the different documents. There are no Persian or Greek words in the Psalms, though the critics date most of them in post-exilic times. The 2nd, 3rd, and 4th chapters of Genesis, dated by the critics in the period of the early kingdom, have more Babylonian words than the 1st chapter, which the critics date in the period of the exile in Babylon! How can we account for such things except by saying that the Bible is correct and the critics wrong?

CHAPTER XIII.

HISTORICAL AND LITERARY CRITICISM OF THE NEW TESTAMENT.

Higher Critical Attacks on the New Testament.

During the period when the Higher Critical attacks were being made upon the Old Testament, the New Testament was likewise under fire. Naturally one of the principal results of the attack on the Old Testament which was seeking to discredit the Old Testament as history, was that the authority and divinity of Jesus, who placed his stamp of approval upon the Old Testament, were being undermined, and the historicity of many parts of the New Testament seriously called into question. The critics of the New Testament like those of the Old Testament, began to seek literary and historical grounds for rejecting the supernaturalism in the New Testament and in Christianity.

Presuppositions of the Critics.

In the criticism of the Old Testament, we saw that there were two principal presuppositions underlying the theories of the critics, *evolution* and *naturalism*. Because of their belief in evolution in organic life, they have carried that belief over into religion, and have assumed that all religion has been the evolution of man's discoveries and thought, and that all religion started with animism, evolved slowly through polytheism, henotheism, until at last man began to believe that there was only one God and became a monotheist. The Old Testament record of course contradicts this and gives us a picture of a religion given by God, who from the very first chapter of Genesis is the God of the whole earth, spiritual in nature,

and holy, just and righteous in all His character. Now, says the destructive critic, since all religion evolved, Judaism must also have been the product of evolution, and therefore the Bible record must be wrong. With this supposition as a basis, the critic's problem becomes one of reconstruction, in an endeavor to get at the real underlying stratum of evolved religion underneath the surface of the Old Testament revealed religion. His method ceases to be evidential, and becomes *a priori*, with the result of the so-called documentary hypothesis, which attempts to reconstruct the Bible documents in accordance with the principle of evolution which he has assumed. This principle is then carried over into the New Testament and gives us Jesus, the human super-man, who is the highest pinnacle of the evolution of the race, and whose divinity consists not in His being the unique Son of the living God, but simply the highest point in the evolution of the divine essence which is in every man! This of course is pantheism, and it would be unfair to charge all the destructive critics with being pantheists, though most of the modern liberals who are willing to assert their belief in the divinity of Christ, accept this position. Many of the higher critics of the negative school, however, simply say that Christ was a man, the best man who ever lived, but nevertheless a man, in whom the innate possibilities of the human race evolved to the highest point of development. Now this assumption of evolution is a pure assumption, and has no historical foundation either in the Bible or elsewhere, but any critic who uses it as a basis for his historical investigations is shut up to only one possible result, namely an evolved religion! With the evolution premise, there is no possibility of arriving at the kind of religion taught in the Bible. Therefore the only possible result of such a critic's study is the conclusion that the whole Bible is untrustworthy, historically.

The twin assumption made by the destructive critics *in toto* is that of naturalism. The assumption of evolution principally affects the criticism of the Old Testament, but the assumption of naturalism affects both the Old and New Testaments, and because every page of the New Testament teaches supernaturalism, the assumption of naturalism especially vitiates the results of New Testament criticism. Since the universe at the present

time seems to be governed by unchangeable natural laws, and since all the forces of nature seem to be universal in their application, it is assumed that such a thing as miracle is impossible, and therefore any record which contains the account of miracles or other supernatural intervention in the world, must be *per se* inaccurate, and need reconstruction. That is to say, such a record can be accepted as historical only after all the supernatural elements have been eliminated. Now as we saw in Chapter V, the assumption that nothing could have happened in the past which does not happen to-day, would be valid only in case there were no transcendent, personal God. If the universe is governed only by blind, immutable force, which in itself is eternal, then of course what happens to-day becomes the measure of what happened in the past, and if miracles do not occur to-day, from some force constantly acting at the present time, then no miracle could have occurred in the past. Or if our idea of God is such as to limit His nature to that of impersonal spirit, as do the pantheists, or of personal spirit bound by His own self-constituted secondary causes so that He must always and invariably act in the same way, then of course miracle is impossible, and the supernatural elements in the New Testament must be eliminated as untrue. But if a personal, transcendent, rational, all-powerful, just, and merciful God exists, then no one can deny the possibility of supernatural intervention in the universe, if such is included in His plan and purpose. In such a case the actuality of such divine revelation, or miracle, becomes simply a historical question of fact. Has evidence been produced to show that such miracles have occurred? The Bible is such a record of supernatural intervention in the world, and must be considered as historical evidence. If, upon careful investigation, it seems to be reliable evidence, then miracles must be accepted as matters of fact, and their non-occurrence to-day must be explained as being due to their not being in accordance with the purpose of God.

Now, then, the assumption of naturalism, in New Testament criticism, dodges the whole question of Theism. Before naturalism can be assumed, it must be shown that the Christian's God does not exist. To say that miracles are incredible is simply to say that a transcendent personal God does not exist,

or that if He exists, He could not or would not intervene in the universe to perform a miracle. We have already pointed out in Chapter V that if there was the purpose of attesting revelation in the mind of God, and if the object of the giving of that revelation was the redemption of mankind, that object and that purpose would make a miracle the most natural and probable thing in the world. Thus the supernaturalism of the Bible instead of being unnatural and in the nature of an incongruous excrescence in the Bible narrative, is in reality the one thing which makes the Bible the thing that it is, the Word of God.

When critics assume naturalism, then, in their investigation of the historical and literary phenomena of the New Testament and of apostolic history, the only possible result is to rule out all supernaturalism from the Bible. Children are not born of only one parent to-day, therefore the Virgin Birth of Christ is incredible. Dead bodies decaying in the grave three days do not come to life at present, therefore the bodily resurrection of Christ must be *spiritually* interpreted. Gravitation always pulls matter together, therefore it was impossible that Christ's body actually walked upon the surface of the Sea of Galilee, and so on throughout the New Testament, all these events being ruled out not because the evidence for their occurrence is faulty and unreliable, but simply because the naturalistic presupposition of the critic denies the possibility of their occurrence. Of course no critic puts the matter thus baldly at the present time, but a careful examination of their writings convinces one that that is what is done over and over again. The critic's problem, then, in dealing with the New Testament, is to account for the presence of the supernaturalism in the New Testament, and to dig through the stratum of supernaturalistic history to the real Jesus whom the early Christians knew, and give us a reconstructed history of New Testament times with supernaturalism left out, or in case the whole history is rejected, to show some plausible source for the ideas of Christianity and account for its origin outside the Bible. We shall presently see that this is a failure, but first let us trace the growth and development of Higher Criticism of the New Testament in history.

Destructive criticism of the New Testament began seriously, with the deistic writers of the time of Voltaire in 1767. Men like Reimarus denied the supernaturalism of the Bible and tried to put natural religion in place of Christianity. However it was not until D. F. Strauss published his "Leben Jesu," in 1835, that a scientific attempt on literary and historical grounds was made to discredit the historicity of the New Testament. Strauss' "Mythical Theory" of gospel history was the view that most of the history of Christ was the result of unconscious exaggeration of devoted disciples, put into writing at a later date, and accepted as historical by the church of the second and third centuries, because the church of that period had already accepted the supernaturalistic elements of the gospel history which had gradually crept into the gospel stories. According to Strauss there were present in the minds of the disciples and early Christians all the hopes and expectations of a coming supernatural Messiah prevalent in the Jewish nation. As the disciples came to believe in the Messiahship of Jesus, they viewed Him through the rosy spectacles of the Jewish supernaturalistic Messianic ideas, and out of their belief in His Messiahship gradually grew up the stories of the miracles. Thus the Jesus of the Gospels was the result of the process by which the Jesus of history was unconsciously transformed by the Christian faith of the early apostolic community into the Divine Jesus. Or, to put it succinctly, "the Jesus of the Gospels is the product of the Christian faith." The difficulty of this view of the origin of Christianity, is that it does not explain how the Christian community could ever possibly have identified the merely human Jesus with the supernatural Being whom they were expecting to come, unless there was a real basis in the historical Jesus for such identification. It is all very well to say that the Jesus of history gradually became transformed into the supernatural Jesus of Christian faith so that the gospel records were written under the spell of the Messianic idea, but where did the Christian faith itself spring from? Another fatal defect of the theory was that the primary documents of the New Testament are now dated by destructive critics themselves well inside the first century, within the lifetime of men who knew Christ and were familiar with

the historical facts of the period, so that there was no opportunity for the gradual development of supernaturalistic myths over a long period of time, such as the theory necessitates.

Strauss' mythical theory was acutely criticized not only by orthodox scholars, but by naturalistic critics who succeeded him, particularly by F. C. Baur and the writers of the Tübingen school, until to-day, in that particular form, it has been abandoned by all critics of whatever shade of belief. F. C. Baur and his followers of the Tübingen school said that the Gospels arose in the second century as a result of an attempt to reconstruct gospel history to correspond to the type of Christianity then prevalent in the Old Catholic Church (as the Christian Church of the second and third centuries is called). According to Baur, early church history was marked by an intense struggle between Paul and the other Apostles, and between Gentile Christianity represented by Paul and Jewish Christianity represented by Peter, James and the other Apostles. The result, according to Baur, was the compromise form of Christianity of the Old Catholic Church, with Paulinism largely triumphant. At the conclusion of the struggle between the two factions, the Gospels were written as conscious fiction, in an attempt to make the history of Jesus and the apostolic church correspond with the theological ideas of the church of the second century. Baur accepted as genuine the four major epistles of Paul, and, particularly from Galatians and First Corinthians, built up the fiction of the struggle in the early Christian Church.

The theory of these Tübingen critics has been discredited for many years, and is rejected by all modern destructive critics, (1) because a closer study of the sources discloses the fact that the struggle was not between Paul and the other Apostles, but between all the Apostles on the one side and the sect of Judaizers against whom Paul wrote the Epistle to the Galatians, on the other. (2) This theory was discredited in the second place because Jewish Christianity as an important phase of the church life, largely disappeared after the destruction of Jerusalem in A. D. 70. (3) In the third place, the dating of all the primary documents of the New Testament well within the first century, long before the develop-

ment of the Old Catholic Church of the second century has made Baur's theory absolutely untenable.

Liberalism.

Baur was the first of the so-called "Liberal" theologians. These men accept much of the gospel history as historical, and believe that there was a person named Jesus of Nazareth who actually lived and taught in Palestine. They separate sharply, however, between the theological Jesus of Paul and John, and the human figure which they say is found in the true history of the Synoptic Gospels. They reject all the supernaturalistic elements in the gospel history, and by historical and later by literary criticism, attempt to get at a merely human Jesus back of the divine Jesus of the narratives, and to solve the problem of how the gospel narratives assumed their present form, as well as how the supernaturalistic element crept into the narratives.

Ritschlianism.

The real founder of modern religious "Liberalism," was A. Ritschl. Since his death Harnack has forcefully upheld the Ritschlian theory, which has been popular in American theological circles up to the present time, though now widely abandoned by most German, and negative critics of other nationalities, who have any standing in scholarly circles. Ritschl proved conclusively that there was no such conflict in the early Christian Church as Baur postulated, and that the disappearance of most of Jewish Christianity before the end of the first century prevented the conflict, had there been a real one, from having any effect on the Catholic Church of the second century. The study of Patristics led the Ritschlians such as Harnack to see the necessity of dating most of the New Testament documents within the first century, for the writings of the Patristic period show the New Testament documents fully established and accepted in the church, as coming from the traditional authors, early in the second century.

The Ritschlian theology emphasizes Christian experience as

the basis of doctrine, and because it regards the gospel narratives as so largely untrustworthy, claims that our Christian religion rests on Christian experience rather than on historical facts. It is pragmatic and agnostic in its philosophical basis, claiming that while we do not have the rational proof that God exists, we must postulate His existence for the benefit of humanity, whether He exists or not. Christ, according to the Ritschlians, while not actually God in the sense commonly accepted, is the highest and best person whom we know of here on earth, and has the "value of God" to us, so that we may worship and treat Him as God, and affirm His divinity. However, to the Ritschlian, the Christ of the Christian does not depend upon the writings of the New Testament, but upon what we know of Him directly in Christian experience, as He reveals Himself in the individual soul. Christ is the name for what we experience of God. We can have this vital experience of Christ even though literary and historical research should take away entirely the Christ of history. In the words of H. E. Fosdick, the value of the Bible is in its reproduceable experiences, rather than in the doctrinal categories of thought in which those permanent abiding experiences are clothed from time to time.

The weakness of the whole Ritschlian system lies in the fact that Christianity is peculiarly a *factual religion*. Christianity as a religion rests on the question as to whether certain events which are said to have happened in Palestine 1900 years ago, actually happened or not. If it is true that the Eternal Son of God came to earth and lived and died on the Cross as an Atonement for my sins, and in my stead, then I can rest my faith upon that knowledge, and have a personal experience in Christian religion. As long as I believe those facts to be true, just so long can I trust Him as my Saviour and my Lord. It makes all the difference in the world to me whether there was a divine Jesus who died on Calvary in my stead or not, for it is the question of my eternal *salvation* that is at stake. If there was no such person or if that person was not divine, His death cannot save me. It is therefore a matter of life and death to me to know whether the facts of gospel history are true. Now as long as I believe

that what the Bible teaches about redemption and life after death is *true*, just so long will those facts have *value* to me in Christian experience, and just so long can I have a Christian experience that is based on a belief in those facts. It is all very well to tell me that it is the *life* I live that counts. That may or may not be true, but one thing is certain, and that is that I will not continue to have the kind of life we call Christian if I cease to believe that the divine Christ of the Gospels is a living person to-day, able to change my life from evil to good. Indeed, if you once convince me that those facts of the gospel record are *false*, then my Christian experience will evaporate, or what I may call Christian experience will really be something entirely different. I may continue to use the name Christian, but my experience will cease to be *Christian*, for it will no longer be based on the historical Christ. There can't be true Christianity without vital Christian living, but vital Christian living is produced because Christianity is *true*! It is of course conceivable that we may be mistaken in our belief in the truth of Christianity, and that my Christian experience is without foundation in historical fact, but once give me the idea that those historical facts around which the Christian religion centers are false, and that kind of Christian experience will disappear. If my Christianity is reduced to belief in the things which I can reproduce at the present time in my own experience, then that is a kind of religion, it is true, but it is not the Christian religion in the historical sense. Take away belief in the historical basis of Christianity, and it is to be greatly doubted whether even the attenuated form of religion left would long continue as a vital factor in my life. The Christian religion as such rests on the truth or falsity of the facts of the New Testament, especially upon those facts which center around the death and resurrection of Jesus Christ, the Divine Son of God, who died to save me from the penalty, power and presence of sin. If the world should ever become convinced that those facts are false, then Christianity as such would disappear from the face of the earth. A thing has value for us just so long as we believe it to be *true*, and when belief in its truth disappears, the value of the belief disappears with it.

While the tendency of the liberal theologians of the present day is to try to separate their belief in the Christian religion from their belief in the facts upon which the Christian religion rests, they, especially the older liberals, nevertheless clung to all they could of the New Testament narratives, after literary and historical criticism had purged them of supernaturalism. They dismissed Paul as a theologian who theologized about his own intense Christian experience and made it a norm for all other religious experiences. They said that Paul's idea of redemption was never taught by Christ, tried to separate between the religion of Paul and his theology, and with the cry, "Back to Christ," sought to get at the real Christ who was the first Christian in His attitude of love and reverence for God and feeling that all men were brothers, but who has been obscured by the coating of deity with which the admiring evangelists clothed Him in the gospel records. The Gospel of John was rejected as a second century production written after the idea of Christ's deity had conquered the whole church. Their attention was centered upon the Synoptic Gospels, as the first three Gospels are called, and after a minute study of their inter-relations and dependencies, the two solutions of the Synoptic Problem most popular at the present time were evolved.

The first of these solutions holds that Mark was written first, and that the other two used Mark as their principal source, together with another source called "Q," made up largely of the sayings of Jesus. In addition to these two principal sources, Matthew and Luke, or whoever wrote the books bearing their names, used other sources for the material peculiar to each, such as the visit of the Wise Men, and the visit of the Shepherds.

The second solution of the Synoptic Problem accounts for the likenesses among the three Gospels, by a theory of a stereotyped oral tradition which grew up largely through the teaching in catechetical classes of the same events in the same way, until the gospel story at last assumed a fixed form before it was committed to writing in the Gospels. This stereotyped account of Jesus' life and work received the approval of all the Apostles, and became the official story of Jesus' life, until

at last when the three Gospels were written, each author unconsciously depended chiefly upon the story which he had committed to memory, though he weaved into the record other facts with which he alone was familiar, or facts which were not commonly included in the account taught the catechumens.

Now in themselves there is nothing objectionable in either of these theories. It is perfectly possible to cling to the traditional authorship and dating of the Gospels, and accept either theory of their composition. Certainly the likenesses in the Gospels must be accounted for in some way, and if the facts in the records were *true*, they might easily have been written in one of these ways.

But needless to say, the destructive critics did not stop with that. Even after discarding John's Gospel, the Jesus of the Synoptics is still the divine Jesus, so all references to His divinity must be cut out of them as "late interpolations." Accounts of the miracles are cut out for no other reason than that they are "incredible," and the attempt made to attain a Jesus who was purely and only a man.

Radical Criticism.

But after the liberal critics had done their worst, two curious facts came to light, and a new school of "Radical" critics seized upon these two facts to the great embarrassment and chagrin of the liberals. The first fact was that even after the literary critics had excised all possible passages that taught supernaturalism, they had not gotten rid of the objectionable supernaturalism. Even in such a passage as the Sermon on the Mount, supernaturalism was a part of the very warp and woof of the document, and the Sermon on the Mount would be unintelligible except as coming from the Son of God who felt that He had authority to legislate for the new dispensation, and who taught as one "having authority and not as the scribes." Supernaturalism is assumed and implied, and underlies the surface all through the Synoptic Gospels just as much as it is evident on the surface in the Gospel of John! In spite of all they could do, the liberals were not getting rid of the divine Jesus, and the "Radicals," seeing this, began

to insist that the whole gospel record was unreliable and therefore should be discarded as a whole!

The second fact upon which the radicals seized, was the fact that even though the liberals should be successful in eliminating the divine Jesus from the Gospels, a purely human Jesus would not account for the founding of Christianity! A purely human Jesus could never, by any stretch of the imagination, have become the founder of the Christian Church! The Christian Church believed in a divine Jesus, and if it could not have gotten its belief from a Jesus who was truly divine, then it must have gotten its belief from some other source, and there was no longer any necessity for clinging to the Gospels as historical documents! Indeed one critic, Arthur Drews, in "The Christ Myth," went so far as to deny that such a person as Jesus ever existed! Startling as was this position when first propounded, its logic is very cogent. The radicals are perfectly right in saying that a merely human Jesus could never have been the founder of the Christian Church, for the very essence of Christianity in the early church, at least, was the belief in a divine Jesus, and if that Jesus never existed, then the belief in a divine Jesus must have had another source. If that is the case, why hunt longer for the original human Jesus? Literary criticism was finding that there was no method of literary criticism by which the divine Jesus of the Gospels could be eliminated, and since their naturalistic premise forbade them from believing in a divine Jesus, the only alternative was to discard the gospel record entirely!

The Difficulty of the Liberal Position.

The liberals were certainly in a difficult position, and one from which there were only three logical lines of escape. (1) They might give up their belief in a merely human Jesus and go back to belief in a divine Jesus; or (2) they might go the way of the radicals, and discard the whole gospel narrative, or (3) they might continue to attempt the impossible task of trying to divorce Christian experience from the historical facts upon which it is grounded. Most of the liberals chose the last method, and are to-day preaching the doctrine that Christian

experience does not rest upon facts that may or may not have happened 1900 years ago, but that it rests upon the vital experience which every Christian may have of being in harmony and in direct fellowship with the Infinite God. Plausible as this may seem to some, it cannot be denied that it is not historic Christianity, for it knows no Redeemer, and exchanges the true gold of revealed truth for the tinsel of rationalism. It leaves man without a Saviour from sin, without Heaven, without an Intercessor at the throne of Grace, and clothes him in the threadbare rags of his own righteousness. It sends him through the gateway of death without the comfort there is in the knowledge of a loving Saviour waiting with out-stretched arms to receive him, and leaves him the poor consolation of a pious hope in immortality, when loved ones descend into the valley of the shadow. So much for the position of the modern liberals who have cut loose from history and depend upon the shifting sands of personal consciousness as a basis for their so-called Christian experience.

Various Radical Views.

The radical critics, however, less sentimental than the liberals about clinging to the labels of Christianity after the traditional meaning has gone from them, followed the logic of the liberal position courageously to its conclusion and rejected the whole gospel record as unhistorical. Said the radicals, "since it is impossible by literary methods to separate the true from the false in the New Testament documents, and since even if the liberals were successful in attaining to a merely human Jesus back of the divine New Testament Jesus, that Jesus could never have been the founder of the early Christian Church, we must give up the attempt to find the source of Apostolic Christianity in the New Testament Christ, and search elsewhere for the source of the ideas of Apostolic Christianity. Some of these critics account for the gospel documents by saying that they were the literary creations of the original writers; that is, that Jesus was not a historical character at all, but the imaginary hero of a fictitious tale! Others say that Jesus was not a historical character, and that

He was created by some writer to bolster his theological position. Others not quite so radical, endeavor to retain a portion of the New Testament accounts of Jesus' life, but deny His Messianic Consciousness or His sanity. Still others make His Messianic Consciousness the key to His whole life, and would say that Jesus was so under the influence of the Jewish apocalyptic, eschatological ideas, that He expected the Kingdom of God to come while He was still alive and was bitterly disappointed when He was forced to give up that hope, so, to conceal His disappointment, He originated the idea of His future coming on the clouds of heaven. Some say that Christianity was derived from pre-Christian Judaism and that Paul simply adopted the Jewish conception of a Heavenly Messiah and centered it about the Person of Christ. Others say that Paul and the early Christian Church got their ideas from the "Mystery Religions" of the pagan Greek-Roman world, or from Persian and other myths.

It is not possible to enter into any extended discussion of the various exotic developments of modernistic radical criticism. The whole subject has been thoroughly discussed by Dr. J. G. Machen in "The Origin of Paul's Religion"¹ and the contentions of these critics completely refuted. The objections to these fantastic explanations of the origin of Christianity are insurmountable. They can only reach their conclusions by ignoring all the evidence in support of the historicity of the Bible documents, and discarding all the recognized principles of historical research, as far as the Bible is concerned. The whole case rests completely upon the assumption of naturalism which each radical critic makes, and if naturalism is overthrown, their positions collapse with it. It is a satisfaction to know, however, that even though we were to ignore their naturalistic assumptions, their position can be overthrown on their own premises. Dr. Machen in the above mentioned book, has met them on their own ground and shown that even were we to ignore their naturalistic assumptions, the explanations which the radical critics give of the origin of Christianity are inadequate to account for it. The ideas which are most distinctive of Christianity are not found at all in pre-

¹ Page 173 to the end.

Christian Judaism, or in the "Mystery Cults" of the pagan religions. He has shown that the similar ideas which the critics point out in the pagan religions are, when examined closely, found to be lacking the features which are most distinctive of Christianity. For example, as Dr. Machen shows, the ideas of a dying and rising god, which the radical critics say was widely prevalent in the time of Paul, is in reality totally different from the New Testament account of the death and resurrection of Jesus. The pagan idea was associated with the ceremonies of the cult, where every year the god was supposed to die and then be resuscitated. With the pagan mystery religions the god was supposed to die every year with the seasons, probably symbolizing the death and resurrection of vegetation, while Jesus died for His people *once for all*! Moreover with the mystery religions the god did not die in behalf of or in place of the worshipper, as Paul represents Jesus as doing, so that when we examine the supposed analogy closely, the likeness disappears and the divergence both in language and fact becomes most striking. Moreover, as Dr. Machen shows (in Chap. VI) there is no evidence that the supposed mystery religions existed in the time of Paul, in the form which the critics say is like Christianity. Thus, even though there were an analogy between the two religions (which there is not), that would not prove that Christianity got its ideas from the mystery religions. The mystery religions might have gotten their ideas from Christianity! Or they might have arisen independently of each other! The facts which Paul and the other New Testament writers recorded might be true and actual history and still resemble other religions superficially. It is impossible to show how the pagan influences could have entered Paul's life and affected his teaching. Therefore the question of the truth of Christianity, then, would be entirely separate from the question of whether there were any points of resemblance between Christianity and other religions. Another religion might parallel Christianity in every respect and yet be false! Needless to say no other religion does parallel Christianity.

And lastly, even if the critics could show that similar pagan religions existed in the time of Paul, the fact that Paul says

that the cross of Christ was foolishness to the Gentiles, shows that the Gentiles did not recognize any similarity and that they were not especially familiar with the idea of a dying and rising god, so that it would not be at all likely that Paul would even know of the existence of the pagan religions referred to, since their rites were secret, to say nothing of getting his ideas from them!

The Failure of Radicalism.

The radical critics have completely failed to account adequately either for the origin of Christianity, or for the origin of the New Testament documents. They have also failed to account for the origin of the belief in a divine Jesus, in the resurrection, in the miracles, and in all the other supernatural elements in the faith of the early Christian community. Recent criticism of the Book of Acts by Sir William Ramsay, a conservative, and Harnack, a liberal, has attested the historical accuracy of the author of Acts, and the medical terms in both Luke and Acts, as well as tradition, point to Luke as the author of both books. Even the Gospel of John is now dated by most critics at the end of the first century, and no good reason exists for denying its Johannine authorship. The deeper we go into gospel and apostolic history, the more evidence there is discovered that it is accurate history there recorded, and the less reason is there for rejecting any parts of the documents themselves. Were it not for the naturalistic assumptions of the negative critics, the New Testament would long ago have been accepted as historical and true.

Conclusion.

In conclusion let us sum up briefly the difficulties that confront both the liberal and radical critics. In the first place, as the radical critics have conclusively shown, it is impossible by any process of literary or historical criticism to get rid of the supernaturalistic elements of the gospel and apostolic history. Then the only thing that remains is to discard the whole history, for even were the liberals successful in getting

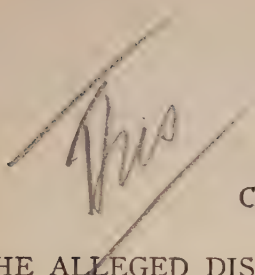
rid of supernaturalism, a merely human Jesus could not have been the founder of the Apostolic Church. But if the New Testament accounts be discarded, the origin of Christianity must be explained in some other way. There is no other way to explain the faith of the early Christians except to admit that the supernatural facts of Jesus' life, death and resurrection actually occurred and were the foundation of the belief in their occurrence in the Christian Church. The radical critics have investigated every possible explanation and it has been shown that none of these various explanations is adequate. It is impossible to deny that Christianity started in the first half of the first century, and that it started, not by the assertion and proclamation of eternal truths of the reason, or a new way of righteous living, but by the assertion and proclamation of certain historical facts about the life, death and resurrection of a person whom the early Christians said was known to all the Jews! If these facts were true, then the origin of Christianity is adequately accounted for, but if the facts were false, then there was ample opportunity to investigate and prove them to be false. A new religion based on new ideas about God or a new way of living may indeed be founded and gain converts after a time, but a religion which asserted as true certain facts said to be well known to the hearers, could never even get started during the lifetime of the witnesses, if those facts never occurred! "Does it not turn just on this—that the founders of other religions point out the way to God while Christ presents Himself as the Way?"¹ This is the crucial point of difference between Christianity and other religions, as the quotation just given from Herman Bavinck as quoted by Dr. Warfield² shows, for the founders of the other religions were the first followers of those religions, while Christ instead of being the "first Christian," was the *heart and center of Christianity*! If the facts of New Testament history actually occurred, then we can account for the origin of Christianity and of the New Testament documents, as well as the origin of the faith of the early Christian com-

¹ Benjamin Warfield, "Christless Christianity," in "Harvard Theological Review," Oct., 1912.

² *Ibid.*, p. 473.

munity, but if the facts did not occur, then the whole Christian movement is left hanging in the air, without any way of explaining its origin.

Destructive Higher Criticism of the New Testament, as well as of the Old Testament, to-day is bankrupt. It will be only a question of time before conservative scholarship will emerge triumphant and the Bible will be established more firmly than ever as the text-book of revealed religion, and the History of Redemption. Many souls have been led astray by destructive criticism, but there is one service which it has rendered the church of Christ, for which we shall always be thankful. It has forced conservative scholars to investigate the foundations of the Christian faith, and has established for all time the fact that that faith was built up on the rock of true history, and that God *has* spoken to men in His Son through whom the worlds were made.



CHAPTER XIV.

THE ALLEGED DISCREPANCIES IN THE BIBLE.

Introduction.

One of the commonest arguments urged against the belief that the Bible is the Word of God, is the fact that there are various apparent discrepancies in both the Old and New Testaments. If these discrepancies existed in the original documents themselves, it is evident that the books containing such discrepancies could not have been inspired by God. Of course the believer here can fall back on the fact that the Bible has been copied by scribes many times, and that no doctrine of inspiration holds that the copyists were inspired. Whatever mistakes or discrepancies there might be in the documents as we have them at present, may have crept in consciously or unconsciously in transmission. However, there are certain limits beyond which we cannot go in ascribing errors to the copyists and still hold to both the inspiration of the original manuscripts and to the trustworthiness of the documents as we now have them. As we showed in Chapter X, if these errors or discrepancies were sufficiently numerous or important, they would render the whole Bible untrustworthy both as to history and as to religious teaching, unless it were possible to ascertain what the text of the original documents was, with approximate accuracy. It now becomes necessary, therefore, to examine these alleged discrepancies and to see whether they are discrepancies which refuse to disappear under the examination of textual criticism, or whether they are discrepancies which are only *apparent* and not real, before we abandon our belief in the trustworthiness of the Scriptures.

Different Ways By Which Various Discrepancies Are Removed.

In the first place there are various apparent discrepancies which are discrepancies only in the translation which we use, and which are perfectly reconcilable when we go to the text of the original language itself. We cannot hold the Bible responsible for discrepancies which are due to faulty translation.

In the second place, as has been pointed out in Chapter XII, in the Old Testament the Hebrew vowel points are not inspired, and it is possible to remove a number of discrepancies by reading other vowel points in the disputed passages in place of the vowel pointing used in the Masoretic Text.

In the third place, as was also pointed out in Chapter XII, by comparison of the Masoretic Text with the texts of the different Versions, and with the text of the Samaritan Pentateuch, and other sources, it is found that in a number of difficult passages there are variant readings which have good textual evidence back of them, and which, if accepted, would remove the discrepancy.

In the fourth place, narrative discrepancies in the Pentateuch in particular are removed by transposing certain passages in the text, and thus without changing the text itself, it is possible to clear up the difficulty.

In the fifth place, in the New Testament as well as in the Old, textual criticism is able to remove many difficult passages by discovering other more probable readings which clear up the apparent discrepancies.

General Discussion of Alleged Discrepancies.

Before taking up a few typical examples of these alleged discrepancies, we must make a few remarks on the subject of discrepancies in general. In the first place these alleged discrepancies have existed throughout the course of the history of the Christian Church, and have been recognized as existing by both the friends and enemies of Christianity. If these discrepancies were not to be reconciled by fair treatment and reason-

able investigation, how does it happen that the Christian Church grew and multiplied? Is it reasonable to suppose that great thinkers such as the early Fathers of the Christian Church are known to have been would have continued to have regarded the Bible as trustworthy, and as being the inspired Word of God, if they had thought that these apparent discrepancies which the critics point out were irreconcilable? We must remember that these discrepancies are not the discoveries of the present day critic: they were all known and cited in the time of Celsus and Porphyry, the great antagonists of the Early Christian Church. If these discrepancies are valid objections against the inspiration of the Bible, why were they not successful in overthrowing the Bible long ago? Sometimes these apparent discrepancies are pounced upon by the critics and exhibited in great glee as though they were the discoveries of "modern scholarship," and had never been brought to the attention of the Christian Church before this time!

In the second place, we must remember that if there is some difficulty which we cannot reconcile, that does not mean that no one else can reconcile the difficulty! Wisdom has not reached a pinnacle with our minds, nor will it disappear after we are gone! Someone else may be able to solve the difficulty, or perhaps someone else has *already* solved the difficulty, unknown to us. There is no reason why we should give up belief in the Bible simply because *we*, with the insufficient evidence which we have, cannot see a complete solution for the problem. It may be, as has been pointed out in a previous chapter, that archæology will discover something to-morrow which will throw new light on the difficulty, as has been done over and over again in the past. It might even be that the other evidence for the trustworthiness of the Scriptures as a whole would be so strong that we could overlook a few minor discrepancies and accept the documents on *faith*, in those places where we were unable to reconcile apparent discrepancies, trusting that if we had the knowledge at the disposal of the original writers, the difficulty could be reconciled.

In the third place, the fact that the Biblical writers are historically trustworthy in all places where they can be tested by external evidence, raises the strongest kind of presumption

that there are no real contradictions in their original manuscripts. The fact that we can prove from their documents that they were honest and sincere in their treatment of historical questions, raises the presumption that, when they claim to speak and write under the control of the Holy Spirit, they were actually kept by His power from making errors in their manuscripts. When all apparent discrepancies and contradictions are taken into account, the astounding fact remains that without even changing the text, the history corresponds to what we can learn from external sources in all essential details! The whole system of chronology, geography, ethnology, and topography of the Bible corresponds to the external evidence without changing the text of the Bible in any way. This makes it probable that even the most difficult problems could be solved if we had the knowledge at the disposal of the original writers. The argument for the accuracy of the Biblical text from the fact that the names of the kings have been handed down correctly, raises too strong a supposition in its favor to be ignored.

Different Classes of Alleged Discrepancies.¹

1. *Those discrepancies that are due to lack of reading exactly what the Bible says.* A great many people who do not read the Bible carefully, assume that there is a contradiction between different portions, when a careful reading of even the text of a translation would reveal the fact that no contradiction existed. For example, many people allege that in one place the Bible says that Adam and Eve were the first inhabitants of the earth, while in another place it implies that Cain married a wife from the land of Nod. A careful reading of the text reveals the fact that the Bible does not say that Cain married a wife from the land of Nod, but that he dwelt in the land of Nod, on the east of Eden, and while there *knew* his wife, and she conceived and bore Enoch. In other words, it is perfectly possible to say that he had a wife before he went into the land of Nod, his wife, of course being one of the daughters of Adam and Eve mentioned in Genesis v:4. The

¹ Cf. Haley: "Alleged Discrepancies of Scripture."

Bible account does not mention *all* the names of all Adam's children, and in fact does not mention *any* of the female children by name. What it is concerned with is the names of the important male descendants of Adam, so it omits the other details of Adam's family life. Moreover it is important to notice that Genesis v:4 does not say that the sons and daughters were all born *after* Seth. The whole emphasis is on the fact that Seth is the son who was to take the place of Abel and be the ancestor of the chosen line. It is highly probable that daughters and probably sons too were born to Adam and Eve before the birth of Seth, though the Bible says nothing about it. There are many so-called discrepancies of this kind that can be resolved easily if careful attention is paid to what the Bible actually says, and not to what we think it says.

2. *A second class of discrepancies is the class of those which arise from false interpretations of the Bible.* What the Bible actually teaches is a different question from what men have *thought* it taught. The Bible is not to be held responsible for our ignorance or misconceptions. The whole aim of exegesis should be to discover what the author wanted to say and what the readers for whom he was writing would have been likely to understand that he said. When men of a different country, with little understanding of, and less sympathy for, the manner of thought of the people who have given us the Bible, examine it, it is small wonder that they are not always able to understand the language of the Bible, and that through their lack of understanding, false interpretations of the Bible sometimes produce apparent discrepancies. For example, as Dr. Torrey in his book, "Difficulties in the Bible," pages 104-109, shows, the gospel accounts are often interpreted as teaching that Jesus died on Friday night, and that the resurrection took place on Sunday morning, thus making an apparent discrepancy with the statement that Jesus was to remain in the earth three days and three nights. Dr. Torrey argues with great cogency that the *correct* interpretation is probably that Jesus died on *Wednesday* night, and that the Sabbath mentioned in the gospel account was the Passover Sabbath, not the regular weekly Sabbath. He also shows that the resurrection probably took place on Saturday night, the

beginning of the first day of the week, thus showing that Jesus was actually three days and three nights in the grave. Whether this is the correct interpretation or not, the passage can be reconciled if sympathetically examined. There are a great many apparent discrepancies of this kind that are cleared up when we interpret the passages more correctly.

3. *A third group of discrepancies arises from a wrong idea of the Bible teachings as a whole.* Many people seem to think that when we say that the Bible is the Word of God, we mean that every word in it was spoken by God and therefore true. The contrary is the case. The Bible contains many things that are *false*! What the doctrine of inspiration teaches is that the persons who are said to have spoken certain words, actually said them. For example, the fact that the fool said in his heart, "There is no God," was true, but *what* the fool said was a lie! The devil in the form of the serpent told a lie to Eve when he said, "Thou shalt surely die," but the fact that he said it was true. The Bible contains the record of what good men, bad men, inspired men, uninspired men, angels and even the devil himself said. The fact that they said what they are recorded as saying was true, but the content of what they said, may or may not have been true, depending on *who* said it, and also on *what* was said. Many times we are not told whether what they said was true or not, and must decide for ourselves. Many of the difficulties and apparent discrepancies arise from the fact that we do not notice who is the speaker. If an uninspired man is the speaker, or if the author is reporting what someone else thought or said, it may or may not be true. Discrepancies arising from this cause cannot be charged against the Bible, for the doctrine of inspiration does not guarantee the truth of what uninspired men and women may have said.

4. *A fourth class of discrepancies is the class of discrepancies which arise from the fact that a writer may not be recording all the events which happened or all the words that were spoken.* Another writer may give other events which happened or other words that were spoken at the same time the events of the first writer's narrative were happening. Both accounts may be literally true and yet totally different. For example, the different Gospels differ in their accounts of the

words written on the superscription on the cross. Matthew says the accusation "This is Jesus the King of the Jews," was written over His head. Mark says, "the superscription of his accusation was written over, 'The King of the Jews.'" Luke says, "there was also a superscription over Him, 'This is the King of the Jews.'" John says, "And there was written, 'Jesus of Nazareth the King of the Jews' . . . and it was written in Hebrew, and in Latin and in Greek." Now each one of these statements can be considered true. It is probable that the full superscription and the name was: "This is Jesus of Nazareth, the King of the Jews." No one of the gospel writers gave the whole of what was written but each one gave a part, sufficient to describe the substance of what was written. In the same way the different accounts of the resurrection may be reconciled. It is difficult for us to get the events arranged in their proper order when we study the different accounts in the four Gospels, for they each are talking about different appearances of Jesus, and different encounters with the angels. But though it is difficult for us to arrange the events in their proper order, that does not mean that any of the appearances mentioned was false. The writers were simply giving additional information which they possessed about the whole subject. In a similar way it is possible to reconcile most of the other alleged discrepancies among the different Gospels.

5. *A fifth group of alleged discrepancies consists of those which arise from our lack of appreciation of the purpose which the author had and the method which he used in writing.* Many times people fail to realize that certain passages contain hyperbole which the people who read the words or heard them uttered, understood perfectly. For example when Jesus says: "If any man come to me, and hate not his father, and mother . . . he cannot be my disciple," the people who heard Him speak did not take Him literally. They understood perfectly that Jesus was putting in a striking way the truth that no one who put human relationships before the love for, and service of Christ, was a true disciple of Christ's. In the same way a number of other striking epigrams throughout the Bible are hyperbolical ways of expressing spiritual truth. The people to

whom they were addressed understood them perfectly, and it is not the Holy Spirit's fault if some person to-day in reading these passages has not enough imagination to catch the obvious truth at a glance. Then, too, many passages of the Scriptures, as in the Psalms, are intended to be read as poetry, while other passages in the prophecies are full of figurative language. Any person who can read of the mountains and hills breaking forth into singing, and of the trees of the field clapping their hands, and think that the author meant these passages to be interpreted literally, is intellectually hopeless! Sometimes it is very difficult to determine whether the author meant his words to be taken literally or not, but it is unfair to charge a real discrepancy in such cases when it may be only figurative language on the part of the author, which was understood perfectly by the readers.

6. *A sixth class of difficulties concerns discrepancies in chronology.* As was shown in Chapter X, the system of chronology found in the Bible has been confirmed by historical research, though the exact dates are uncertain. The reason for this uncertainty, is that the people of that time cared little whether their dates exactly corresponded to the calendar or not. They reckoned time by events, not by years, and many times they dated the years of their calendar by events of which we know nothing. Sometimes a king was crowned while his father was still living, as in the case of Solomon, so that when his reign is spoken of as forty years, and that of David as forty years, we cannot tell whether the historian means that Solomon reigned forty years altogether, or forty years after David's death. Our ignorance on these points, however, does not make a contradiction in the text. If we had the facts which were at the disposal of the writer we could solve the difficulty, but the absence of those facts does not make an error in the text. Again the fact that genealogies are arranged in convenient form for memorizing, and that the same individual in parallel genealogies is called by different names, does not mean that the lists themselves are in error, nor does the fact that the genealogies often leave out several links in order to give the line of descent and at the same time make it easy to memorize, render them less reliable for the purpose for which they

were written. Sometimes lines of descent are traced through different branches of the family, which were reunited at a later date by inter-marriage. In the eyes of the law, the husband could take the wife's place in the genealogy, and it is probable that certain links in parallel genealogies that are hard to reconcile can be explained in this way. Then, too, what will be said later on in regard to errors in numbers applies in the case of chronologies as well, and if we had the facts at the disposal of the original writers we would be able to explain difficult dates and figures in the lists of kings and patriarchs. At any rate in the absence of evidence on the subject there is no reason for using our ignorance as an argument against the Bible documents.

7. *A seventh class of alleged discrepancies is that which pertains to numbers.* The numbers in the different armies are sometimes difficult to account for when the size of the countries concerned is taken into consideration. However, we know from external evidence that the Hebrews undoubtedly used a notation system as did the other nations around them. Probably the numbers were originally written according to this notation system and then later, when some scribe recognized the danger of the figures becoming corrupt in transmission, these numbers were written out as words in order to make it easier to preserve them from copyist's errors. However, before this change was made, it is probable that the numbers in some cases became corrupt, though we cannot be certain that the figures are wrong as we have them, in view of the fact that such large armies fought in the World War. Moreover we must remember that in those days, an army consisted of all the males capable of bearing arms, so that it is entirely possible that the armies were actually as large as they appear to be according to the reading of the text as it stands. As for the fact that round numbers are used, surely error cannot be charged against the documents on that ground, when all the readers understood just what was meant. When a person says that the population of a city is a hundred thousand, everyone understands that he is using round numbers, and the exact number may be more or less than the hundred thousand mentioned. No one would charge him with error or falsehood

because he did not give the exact figures of the population at the instant he spoke!

8. *An eighth class of alleged contradictions is that which concerns doctrines.* This subject has already been dealt with in the chapter on "The Unity of the Bible," and only needs to be touched upon here. It is possible to claim that such differences exist, only by the most superficial methods of exegesis. The idea that it is possible to show a contradiction between Paul and James in regard to the doctrine of faith, comes only from a lack of spiritual insight as well as a lack of careful and sympathetic reading of both authors. Even the hardest passages to reconcile, such as the different versions of the decree of the Apostolic Council in Acts and Galatians, can easily be cleared up if the evidence from textual criticism is considered and the passages examined carefully and sympathetically.

9. *A ninth class of so-called discrepancies is produced by the use of the same Hebrew words in different places with different meanings.* For example the Hebrew word "yarash" means both "to possess" and "to dispossess." The word "nakar" means both "to know," and "not to know." It is easy to see how different interpretations of a passage could be made which would produce a discrepancy due to our ignorance of which meaning the author had in mind.

Dogmatic Prejudice.

It is unfortunately the case that many people *do not want to be convinced* that the Bible is the Word of God. It contains teachings that rebuke their way of living, and no matter how much proof is produced they *will not believe*. Evil-minded men will read the passages in the Bible which pitilessly reveal the sins of the Biblical characters and say that such a book is not the Word of God for it is not fit to read. A pure-minded man will read the same passages and recognize that God's purpose in allowing them to be included in the Bible is to teach us the awful sinfulness of man, and to warn us that even the best men are subject to temptations and can fall into the grossest sins. The Bible never allows us to be in doubt about God's attitude in such cases, and always shows

us the result of the sin in the person's life and in the lives of his descendants. Other men will make some assumption about the Bible and then wrest the text to make the assumption fit. A large number of the so-called discrepancies in the Bible are the result of such dogmatic prejudice. Men will ignore all possible solutions of a difficult passage that would remove contradictions, and seize upon the one possible interpretation that would produce a discrepancy, and then insist that the Bible *must* be wrong. Most of the discrepancies in the Bible are of this kind. There is a probable solution which would remove all contradiction, and there is another possible interpretation that would make a contradiction. In the absence of external evidence bearing on the case, is not the Bible entitled to the benefit of the doubt when it is proved trustworthy in so many other places?

CHAPTER XV.

DOCTRINAL DIFFICULTIES IN THE BIBLE.

If the Bible Is True, It Is Our Duty to Accept Its Doctrines.

As has been pointed out in a previous chapter, if the Bible is the Word of God, it is not for us to say whether the doctrines taught therein seem reasonable to us or not. If God has given them to us, they must be true, and it is our place to study them and accept them as true, whether we can reconcile them with our finite minds or not. One of the greatest difficulties we have with certain of these doctrines is that they are an attempt to explain *infinite* truths in *finite* language. It is to be expected that under such circumstances we might not be able to grasp the full significance of the doctrines, or to reconcile the facts which God reveals to us with our finite human experiences and finite minds. That does not mean that they are irreconcilable with reason, but simply that we have not the facts sufficient to reconcile them. If God were to reveal anything to mankind, certainly it would not be truths which man could reach through his unaided human reason, but truths which man could not possibly learn *without* such divine revelation. We do not claim, therefore, that it is possible to prove the truth of the doctrines of the Christian religion by the human reason. In fact many of these doctrines are directly opposite to what we would expect if we were to reason only about what we learn from natural religion. For example the doctrine of redemption at first sight seems entirely contrary to what we would expect God to do. From studying nature we learn that there is no escaping the punishment for breaking the laws of nature. From an examination of the proofs of a future life, one of the strongest arguments for immortality is the probability that God would punish sins that go unpunished in this life and re-

ward the good deeds that go unrewarded here. It seems impossible to believe, at first sight, that the Infinite God would, if He were a just God, forego the punishment of any sin for any reason whatever. From a rational point of view who would expect that God Himself would send His only begotten Son to bear the punishment for our sin and allow us through faith in Him to receive salvation? But though such a doctrine cannot be attained by the unaided human reason, after it is revealed it can be *understood* by the reason.

Therefore if what we mean by saying that many Christian doctrines are unreasonable, is that they are not such doctrines as a study of nature and human experience would lead one to expect to be true, we must freely admit that they are in that sense of the term, unreasonable. If they were not revealed to us by God we could not accept them as true. But if what we mean by the term unreasonable is that they are doctrines which are irrational once they are understood, or doctrines which we cannot understand when we are taught them, we must deny the charge. They can be understood in part at least by the mind, when a revelation is given by God concerning them, and they are not irrational when understood correctly. It must be admitted frankly that many of these doctrines could not be believed unless they came to us by the authority of God Himself. In presenting the gospel to an unbeliever, these doctrines are never to be presented as subjects for argumentative proof. Belief in such doctrines as the Trinity can only come *after* a person is convinced that such truth has been revealed by the Eternal God Himself.

The Question of Whether the Bible Is God's Word or Not Precedes the Question of Acceptance of Bible Doctrines.

It is not to be expected that a person can accept the doctrines taught in the Bible as true, without being first convinced that the Bible is the Word of God. Of course it is true that some minds are so constituted that they can accept doctrines taught in the Bible without giving any careful thought or consideration to the question of whether the Bible is true or not, and after they have accepted them as true their Christian experi-

ence becomes the basis for their faith. We would not belittle such faith, though there is danger of such a faith being unstable before the attacks of opponents of the Bible, but for many people who do their own thinking, such a course is impossible. While most children accept the word of their parents and teachers that the Bible doctrines are true, because they trust the opinion of such people either consciously or unconsciously, many of them, upon reaching an age when they begin to reason and think for themselves, find doubts assailing them in regard to the truthfulness of the doctrines that they have always accepted unthinkingly, and unless their faith is well-grounded in knowledge as to why the Bible is the Word of God, many of them are tempted to give up their faith. It is true that anyone who reads the Bible with a receptive and unprejudiced mind, cannot help but be impressed with its truth, for the Holy Spirit uses such reading to bring people to Christ, but it is important to observe that such faith assumes the truth of the Bible, and when afterward we see the truth of the Bible challenged with plausible arguments, it is difficult or even impossible to defend our faith against these attacks. In such a case, though we may retain our faith because we have experienced the regenerating power of the Holy Spirit, the power of our witness to others will be crippled, and others who have not had the same experience of regeneration that we have had, may be kept by the enemies' attacks from accepting the Christian religion.

Therefore it is important to remember that while most Christians merely assume the truth of the Bible as a basis for their belief in the doctrine which the Bible teaches yet without that assumption they could have no faith in the doctrines themselves. No one who was convinced that the Bible was *not* the Word of God could logically retain faith in any doctrines taught in the Bible which did not appeal to his reason. Before, then, we have a right to ask men to accept the doctrines taught in the Bible as true, we must first, logically at least, convince them that the Bible is the *Word of God*, and after they are convinced of that point, then we have a right to demand that they accept the doctrines taught in the Bible as a revelation from God and therefore true. No one who admits that

the Bible is the Word of God, has any logical right to question the truth of any of the doctrines taught therein. It is therefore plain that it would be futile to attempt to convert anyone to Christianity by attempting to prove the truth of a Bible doctrine, if he denied the truth of the Bible. That question must first be settled before we can hope to get him to accept the Christian doctrines.

Objections to Bible Doctrines Sometimes Hinder Belief in the Bible's Truth.

However, though logically the question of acceptance of Bible doctrines should not be discussed until after the Bible has been accepted as the Word of God, it is nevertheless true that certain Christian doctrines often are serious obstacles to men's accepting the Bible as the Word of God. There is no good reason why this should be so, for if the evidence that the Bible is the Word of God is conclusive, the question of what the Bible teaches should be immaterial as an objection against its truth, for the reasons given above, but it is a fact nevertheless that the doctrines *are* obstacles to faith with some men, largely because they misunderstand them or because they have heard only caricatures of the real doctrines as they are commonly held by the Christian church, so in this chapter we shall touch upon a few of these doctrines and try to show that they are not as illogical as men suppose. We do not claim that it is possible to prove their truth by rational argument or by evidence external to the Bible, but perhaps a few words of explanation may remove some of the misunderstandings about these doctrines.

The Doctrine of the Trinity.

Perhaps the most difficult of all the Christian doctrines to explain and to understand is the doctrine of the Trinity. The definition given of this doctrine in the Westminster Shorter Catechism is as good a definition as any: "There are three persons in the Godhead; the Father, the Son and the Holy Ghost; and these three are one God, the same in substance,

equal in power and glory." What is meant by this definition is that the Christian God is one God, not three Gods, but that in this single Godhead there are three equal persons, God the Father, God the Son, and God the Holy Spirit. We must admit at once that the human reason has extreme difficulty in even understanding how this can be true, and that the doctrine could never have been discovered by the unaided human reason. We must accept the doctrine only because God has revealed it to us in the Bible. But though it is difficult to understand, that cannot be used as an argument against our accepting it as true, if God has revealed it. The very difficulty of understanding it lies in the fact that it is an attempt to explain the infinite nature of the hidden mysteries of God in finite language. There are many things in the world which are true but which cannot be understood. What is the real nature of electricity? What is life? What enables a human body to turn the same food into bone, teeth, flesh, and hair? These are a few of the questions which man has never been able to answer, and probably never will, but that fact does not affect their truth. They exist, and their existence does not depend upon our understanding them. In the same way, the Triune God exists and His existence does not depend upon our understanding the mysteries of His nature.

The fact that the Bible reveals God's nature as a Trinity, helps us to understand Him as a self-conscious, loving Being, and adds new fullness and richness to our conception of Him. A great many illustrations are given of the Trinity, all of which never do full justice to the facts. It is said that as fire has qualities such as light, heat and the power to consume combustibles, so God has three ways in which His activity appears, but this is only an imperfect analogy, and does not do full justice to the persons of the Godhead. Innumerable similar analogies could be given, but they are all imperfect and in reality explain nothing.

The Doctrine of the Two Natures of Christ.

Another doctrine taught in the Bible which could never have been discovered by the unaided human reason, is the doctrine

of the Divine-Human natures united in one Person in Christ. The Bible teaches that the Eternal Son of God who was co-equal with the Father, voluntarily took upon Himself the nature of a man, in addition to His divine nature, and yet that these two natures were united in one unitary Divine-Human Person. Now it is impossible for the human reason to reach such a conclusion unaided, and the Person of Christ is one of the puzzles of theology. We know that Christ was all that God is and at the same time all that man is. The picture of Christ given us in the Bible is of such a unitary Person with a dual nature. This did not mean that part of the time He was God and part of the time man, nor did it mean that He was man, and by perfect living so exalted Himself and human nature that at last He became God. Nor on the other hand does it mean that we are all a part of God but that Christ became supremely a part of God so that there was far more of God's nature in Him than there was in the rest of humanity. These modern theories of the Person of Christ have no foundation in the teachings of the Bible. It means that the Preëxistent Second Person of the Trinity as a transcendent Being, added to His nature and Person the complete nature of a man, so that at every moment thereafter He was both God and Man. This much the Bible plainly teaches us, and this much we can vaguely grasp, but we could never have reached such a conclusion through the exercise of the human reason alone. We can partially understand it after it is revealed to us, but such a fact is directly contrary to all that constitutes human experience outside of Christ. The proofs of the trustworthiness of the gospel documents are so convincing that we must accept their teachings about Christ too, even though His Person remains more or less a mystery to us. Of course it is possible as in the case of the Doctrine of the Trinity, to give illustrations which show that even in the realm of nature a thing can be two or more things at the same time, but such illustrations after all do not prove the truth of these doctrines, but simply make their uniqueness stand out all the more plainly. We can see that the reason why God sent His Son to earth to die for us was that only by such a course could mankind be made holy and acceptable before God. That is the *purpose* of the Incar-

nation, but that does not bring us any nearer the mysteries of the union of the two natures in one Person. We must admit here too that though the evidence proves the *fact* of the Incarnation and of the two natures in one Person, if it were not revealed to us in the Bible, or if the history of the life of Christ were not so convincingly trustworthy, we would not be able to believe it.

The Doctrine of the Atonement.

And when we take up the doctrine of the Atonement, we are not much better off than in the case of the two doctrines mentioned above. Who could have prophesied that the Holy Son of God would have died in our stead and purchased our redemption with His own life-blood? The rule of nature is that every man shall suffer for his own sins, and it would be impossible for us to accept this wonderful fact of redemption without the revelation of its truth in the Bible. Here again we must rest our belief in the doctrine upon our conviction that the Bible comes to us with Divine authority. We read the explanations in the New Testament of this wonderful doctrine, and find that it is comparatively easy to understand as to its facts, but who can grasp the truth of the Atonement in all its horror, and love and glory? It is far too wonderful a thing for the human intellect to grasp in all its fullness, but we understand enough for us to *believe* and to appropriate the wonderful gift of eternal life, purchased at so dear a cost, as our own, and return unceasing thanks to God for the unspeakable gift of His Son as our Saviour and Redeemer!

The Doctrine of the Virgin Birth of Our Lord.

Many men profess themselves unable to accept the doctrine of the Virgin Birth of our Lord, because it would involve a biological miracle. Of course this position assumes that miracles are impossible, and dodges the whole question. If miracles are possible, then it becomes merely a question of fact as to whether Christ's birth was such a miracle or not. A fact is a matter of history and must be decided by historical

investigation. As far as any historical investigation is concerned, the facts of the Virgin Birth of our Lord are as well established as those of any other event in the New Testament. From the philosophical point of view if God intended to cause the Incarnation of His Son, the Virgin Birth is a most logical way of bringing a result such as that about. Doubtless God might have incarnated His Son in a child born of human parents if He had chosen to do so, but if He had done so, it would have made it more difficult for mankind to believe in the Divinity of our Lord, and also if Christ had been born of human parents it would be rather difficult to see how He could have escaped the burden of condemnation resting on the human race because of Adam's sin, and so difficult to see how he could have escaped actual sin, though doubtless even then God could have miraculously brought such a result about had He chosen to do so. Therefore the Virgin Birth was the logical and natural means of uniting the two natures, and of bringing the human nature into the Person of the pre-existent Christ, in union with the Divine nature. Of course we cannot explain how such a miracle was performed any more than we can explain how any miracle occurs, but we cannot doubt the fact that it did occur and accept the truth of the New Testament.

The Doctrine of Inspiration.

Probably no other doctrine of the Bible is as little understood and as grossly misrepresented as the doctrine of Inspiration. This doctrine does not teach that God dictated the Scriptures as a business man would dictate to a stenographer. Nor does the doctrine claim that all parts of the Bible are of equal value as teaching religious truth. The Holy Spirit simply supervised the men who were writing, in such a way that while they were left in full possession of their own faculties, and while they used other sources in the collecting of their own information, writing that information in their own style and with their own choice of vocabulary and diction, yet they were prevented from writing what was not *true*, and guided in the selection of just the facts that God wanted

written for His people. No one claims that all parts of the Bible are equal in their value as teaching religious truth. Some parts have comparatively small value, while other parts are absolutely priceless, but it is all *true*, and just the truth that God wants His people to have. This is the doctrine of Inspiration which the Bible teaches. It is one which is open to proof. If the Bible is not true, its enemies can overthrow the doctrine of Inspiration, but if it *is* true, that proves that the doctrine of Inspiration is also true. We have shown in previous chapters that there is no good reason to doubt the truth of the Scriptures, and if that is the case, and the documents are historically trustworthy, then the doctrine of Inspiration is proved thereby, to be *true*.

Conclusion.

It is unnecessary to take up in detail all the other doctrines of the Bible. As has already been said, they rest on the prior question of whether the Bible is true. If the Bible is the Word of God, then it is the duty of Christians to accept its teachings and doctrines, no matter how distasteful to the sinful heart they may be. If God *has* revealed them, then they are rational regardless of what we may think about them, or how impossible it may seem to be to prove their truth or to reconcile them with the rational side of man's nature. The Christian on that point falls back on faith in a rational God who can and does resolve the seemingly irrational mysteries, in His infinite knowledge. "Now we see through a glass, darkly; but then face to face."

CHAPTER XVI.

THE RESURRECTION OF JESUS CHRIST.

Status of Our Argument.

The preceding five chapters have been concerned chiefly with the refutation of objections to the claim that the Bible is the Word of God and that Christianity is the only true religion. In them we have shown that the documents of the Old and New Testaments are in all probability almost exact copies of the original manuscripts, and that the insignificant errors of transmission in no wise affect the trustworthiness of the documents. We have shown that the original writers were in all probability the men who were said to have written the different books; that they were prophets, apostles and apostolic men writing under the direction of the apostles, so that the claim that they wrote under the supervision and control of the Holy Spirit in such a way as to keep their writings free from error seems reasonable and probably true. We have shown that the alleged discrepancies in the Bible disappear before careful and sympathetic examination of the text itself. And we have shown lastly that the doctrines are such as we would expect to be taught in a book which claimed to contain a divine revelation. All of this makes it probable that the claim that the Bible is indeed the Word of God, and that Christianity is therefore the only true religion, is true and well-founded while the objections to that claim are shown to be without basis and false. We have reserved until last, the two strongest proofs that the Bible is the Word of God and that Christianity is true. We believe that in fulfilled prophecy and in the resurrection of Jesus Christ we have positive proof that our claims are true. We believe that these two lines of proof are so strong that they will convince anyone whose mind is open to

evidence, that we have as much positive proof of just as strong a character that the Bible and its contents are true and in very truth the Word of God, as we have that the Declaration of Independence was a genuine document produced in 1776 in Philadelphia, by representatives of the thirteen colonies. Exactly the same kind of evidence is available for the one as for the other. No one is now living who was alive at the time when the Declaration of Independence was signed, so if we must trust in documentary evidence in the one case, we must trust in documentary evidence in the other case. In only one particular are the two cases different. We have the autograph manuscript of the Declaration of Independence, and do not have the autographs of the Bible. But in the case of the Bible we have an institution, the Church, that was founded upon and can be traced back to the New Testament facts, so that we have a line of evidence as convincing as the autographs would be.

The Resurrection Different from Other Miracles.

In the case of the resurrection of Jesus Christ we have a miracle that is different from all other miracles in that it constituted the basic fact upon which the Christian Church was founded. It would have made little difference to the Christian Church whether Christ had performed any of the other miracles or not, though the fact that He did perform them gives us a richer understanding of Christ's nature. Of course the other miracles helped the disciples to believe in Jesus, and probably in a degree prepared their minds to accept the greatest miracle of all, His resurrection, but, after all, the church could probably have gotten along without them, had they never happened. But in the miracle of the resurrection the case is entirely different. Had there been no resurrection *there would have been no Christian Church!* The Christian Church as we know it was founded absolutely on the resurrection of Jesus Christ and all that it implied! Of course it is precarious to argue about what *might* have happened had an event *not* happened that *did* happen, and it is of course possible that God would have taken some other way to

found the church had not Christ risen from the dead in the way in which He did rise, but it is nevertheless true that the only church we know anything about is the church which actually was founded after the resurrection of Christ, and it is perfectly true that that church, with the ideas which it had, would never have been founded and could not have existed in that form for a moment without the resurrection of Christ. The resurrection of Christ was the fact that gave the disciples the convincing proof which they needed that He was the Son of God, and that all His other claims were true. It constituted the Imperial Seal of the Lord God Almighty on the life, work and teaching of Jesus of Nazareth. Most of all, the resurrection proved that His redemption purchased on Calvary was of actual value and efficacy to all who trusted in the name of the Saviour, or in other words, that salvation through faith in Jesus Christ actually *saved*! The work of the Holy Spirit in its ordinary saving manifestations depended on the conscious apprehension of the *fact* of that redemption, and trust in the Redeemer, but without the resurrection such trust would have been impossible. It was possible to trust a living Christ who had overcome the bonds of death, and it was possible to believe that faith in *Him* would obtain pardon and salvation for the believer, but however much they may have loved a *dead* Christ, and revered His memory, their attitude could not but have been that of the disciples on the road to Emmaus, "We *hoped* that it was He who should redeem Israel." It was the conviction that Christ *had* risen from the dead that changed that whole mental attitude on the part of the disciples, vitalized their wills, and sent them forth as the bold and confident witnesses who carried the gospel message of salvation through faith in a crucified and risen Saviour, throughout the Mediterranean world.

It is therefore plainly evident that in dealing with the resurrection we are dealing with a miracle which differs from all other miracles in this, that it is the foundation upon which an institution which exists to-day was established. The Christian Church can trace an authentic and unbroken line of descent back through the nineteen hundred years to Pentecost, and during these nineteen hundred years the belief in the resurrec-

tion has never been weakened in the Church Universal. This renders the resurrection of Christ a fact, which, though it is the most stupendous fact in history, is nevertheless one of the easiest facts in history to prove.

The Origin of the Christian Church and Its Fundamental Beliefs Must Be Explained in Some Manner.

The Christian Church as an institution is before our eyes. It believes in the bodily resurrection of Christ. When and how did the Church of Christ arise? When and how did the belief in the resurrection enter the Christian Church? The history of the Christian Church back to the second century is an unbroken current so well authenticated that it is never seriously challenged by even the most radical historians. Wherever we test the stream of church history we always find the belief in the resurrection of Christ as one of the cardinal doctrines of the faith. But that is not all. We find in the proper repository, namely the Christian Church, a group of documents, called collectively the New Testament, purporting to have been written by or under the direction of the apostles who founded the Christian Church. These documents contain an account, or rather accounts, which explain how the Christian Church came into existence and upon what beliefs it was founded. According to these documents it was the resurrection of Christ that produced the mental revolution in the minds of the disciples which resulted in the formation of the Christian Church. Now this is an adequate explanation both of the founding of the Christian Church and of the origin of the *belief* in the resurrection of Christ, namely in the *fact* of the resurrection. However, if this account of the origin of the Christian Church is rejected, and the fact of the resurrection denied, both must be adequately explained in some other way, for both *demand* adequate explanations. Outside the New Testament there are no rival historical accounts of Christianity and the resurrection which attempt to explain either the origin of Christianity or of the belief in the resurrection. The documents themselves bear every mark of trustworthy history. In the Gospels we have four independent accounts of the resur-

rection and the resurrection appearances. These accounts agree in all important particulars and yet they clearly represent four different eye-witness accounts bearing all the marks of honesty and reliability which constitute the essential characteristics of trustworthy testimony in a law court.¹ Moreover in the other documents of the New Testament, particularly in the four universally accepted major epistles of Paul, we find similar trustworthy evidence of the fact of the resurrection of Jesus Christ. Now here is a great body of evidence which on the face of it gives an accurate and believable account of the origin of Christianity and bases it on the fact of Christ's resurrection. What is the reason it cannot be accepted as the true account? If it is not accepted as the true account, what counter evidence can be presented to prove that this account is false? As has been said no counter evidence from that period can be presented. The only basis upon which the facts can be challenged is the *opinion* of sceptics that such a miracle could not happen! Because of their *opinion* unsupported by historical evidence, they seek to overthrow all this testimony to the fact of the resurrection! They recognize that their opinion will have little weight unless they can show a plausible explanation for the origin of Christianity other than the supernatural explanation in the New Testament, so their efforts have been spent in two directions. They have first attempted to show other sources for the ideas of Christianity which might be said to give a plausible explanation of the origin of Christianity, and they have then tried to account for the origin of the belief in the resurrection of Christ, which no critic attempts to deny was present in the New Testament Church, by attempting to explain away the *fact*.

*The Documents of the New Testament Are Not Rejected
Because They Show Evidence of Forgery.*

Now the basis for this rejection of the New Testament is not on the grounds of literary and historical criticism. It cannot be shown to be inaccurate history wherever it has been

¹ Cf. "The Proofs of Christ's Resurrection from a Lawyer's Standpoint," by C. R. Morrison.

tested by external evidence. All the internal evidence supports the integrity and genuineness of the documents. The universal tradition of the early church is in favor of their truth and historicity. No contrary evidence even of the enemies of Christianity is worth a moment's consideration. The only basis for doubting the accounts of the resurrection is in the denial of the possibility of miracle. We have already shown in Chapter V that this is illogical if a person believes in a personal God. The whole question of theism is dodged when a person denies the possibility of miracle. But even on an abstract supposition that miracle is impossible, the fact of the origin of the Christian Church must be accounted for adequately, and as was shown in Chapter XIII, all such attempts have failed. Thus the only alternative for the critics which remains is to accept the New Testament account of the supernatural origin of Christianity based on the fact of Christ's resurrection. This in itself on historical grounds overthrows the philosophical objection to the account on the ground that a miracle cannot happen, for the only adequate explanation of the fact of the Christian Church is that this miracle *did* happen!

Theories Which Attempt to Account for the Origin of the Belief in the Resurrection by the Early Church.

Nor are the sceptics who deny the fact of the resurrection any more successful when it comes to explaining how the belief could have arisen in the Christian Church if the resurrection were not a fact. No one at this time seriously questions the fact that the early Christians *believed* that Christ had risen from the dead. But if He did not rise, how did the early Christians come to believe that He did? A number of explanations have been given by sceptics and all possible logical alternatives canvassed.

The Swoon Theory.

In the first place we have the swoon theory. According to this theory, Christ did not actually die on the cross, but simply

swooned on the cross from the pain and torture. He was believed to be dead by all, both friends and enemies, was buried, and on the third day he came to life, pushed back the stone and appeared to His friends, who spread the report that He had risen from the dead. Instances of coma or suspended animation are cited as analogical proofs.

This theory evades the facts of the record and the historical customs of the time. We must remember that Christ was being *crucified* by His enemies. According to the custom of the time, a person was never taken down from the cross until it was certain that death had occurred. The body was always guarded closely until death took place. Now in the case of Jesus, His side, over His heart, was pierced with a spear, forming a hole large enough for a hand to enter (John xx: 27). The object of the piercing of His side was to rupture the heart and so cause death in case death had not already occurred. But death had already occurred, as was proved by the blood and watery fluid which flowed forth. This was brought about by the breaking of His heart, which would produce just such a result according to medical men.¹ This is in itself conclusive proof of the actual death of Christ. But suppose, for the sake of argument, that He had swooned. He was in a tomb without food or drink, shut in by a great stone in front of the entrance, with soldiers of the Roman Empire on guard without. Are we to suppose that a person whose hands and feet had been torn by nails, whose head was a mass of wounds from the crown of thorns, and whose side had a great gaping hole from whence had flowed His heart's blood, could gather strength after three days without food or drink, to roll away a great stone which was so large that it took several men to roll it into place? And if He had succeeded, what about the soldiers who had been placed there to prevent the disciples from stealing the body and claiming that He had arisen? All this is so incredible that it has been abandoned by serious investigators. But remember that if this be accepted, it destroys with it the belief in the honesty of Jesus, for Jesus prophesied His death many times and also prophesied His resurrection. Last of all, if it were true, what became

¹ Cf. Stroud on "The Physical Cause of Christ's Death."

of Jesus after forty days? Why was not His death shown to have occurred at a later time? All these objections to the theory are insurmountable and have led to the abandonment of the theory by sceptics.

The Theft of the Body by Friends.

Next in line comes the theory which the Jews urged the soldiers to proclaim by promising protection to them. According to the story which the Jews urged the soldiers to tell, the disciples came by night and stole the body while the soldiers were asleep. This theory involves two impossibilities. First, it involves the theory that soldiers of a Roman legion would sleep, as a group, over a task entrusted to them, when the very conditions of the task demanded wakefulness. They had been placed at the tomb for the express purpose of preventing the theft of the body. They knew that sleep on such a task would mean death to the Roman soldier who thus disobeyed orders. Are we to suppose that knowing those facts a squad of Roman soldiers would *all* so neglect their duties as to go to sleep? Such a thing was unthinkable in regard to the rigidly disciplined Roman legionaries! One soldier might sleep while on duty, through accident, but a whole squad, never!

But even were we to suppose that the impossible happened, and that a squad of Roman legionaries slept while on duty, a second and even greater impossibility remains. We are asked to believe that the whole group of disciples who afterward spent their lives in the proclamation of the gospel that demanded the highest type of moral character and truth and honesty, and whose lives bore out their beliefs, their enemies being witness, actually founded their whole gospel on a fact which they *knew* to be false! We are asked to believe that the author of John's Gospel penned the wonderful story of the resurrection knowing all the while that it was false! We are asked to believe that such men spent their lives propagating a story which they knew to be a lie! A person has only to read the New Testament to become certain that such men with the highest ethical standards the world has ever known, could never have spent their lives preaching what they knew to be

a lie! But as a climax of all we are asked to believe that such men would give *their lives* for what they knew to be false! Men and women have died for false causes before in the history of the world, but they died believing that they were *true*! However, in the case of the disciples we are asked to believe that James and Stephen and Peter and the rest died as martyrs to a cause which they knew in their hearts to be founded on a lie! It is little wonder that few even among the sceptics would claim this to-day. What has been said about this explanation would apply equally to the view that nothing happened to the body of Jesus, but that the disciples just began to preach that Jesus had risen while as a matter of fact His body was still in the tomb. In such a case the matter would be made even more difficult by the fact that all the Jews would have had to do was to go to the tomb and produce the body of Jesus, in order to overthrow the claims of the disciples. These views are absolutely impossible and are not widely held.

The Theft of the Body by Enemies.

Even more impossible is the theory that the body was stolen by the enemies of Jesus. In the first place there was absolutely no motive for such a theft on the part of the officials, while other people could not have stolen the body on account of the soldiers guarding the tomb. In the second place, had they done so they would have produced the body when the disciples claimed that He had risen. This theory like the others is abandoned by sceptics to-day.

The Vision Theory.

One of the theories most widely held at the present time by those who do not believe in the bodily resurrection, is that the disciples were perfectly sincere in their belief that Christ had risen from the dead, for the reason that the various disciples received a supernatural vision of Christ in His glorified state, though His body actually remained in the tomb. Thus no fraud is charged either to the disciples of Jesus, or to Jesus, for Jesus never intended the disciples to think that His body had

risen, but simply wished them to know that His spirit actually continued as an immortal soul, in which form He would always be with them. This view is sometimes referred to as the view that Christ's resurrection was a spiritual one, not a bodily resurrection.

There are two principal objections to this view. In the first place it posits a miracle to get rid of a miracle! The only objection to the bodily resurrection theory is that it is a miracle in the physical realm and violates a natural law, which according to the sceptic cannot happen. But a supernatural vision would require just as great a miracle and would be just as great a violation of natural law as the bodily resurrection. The second principal objection is that it does not do justice to the empty tomb. If that had been what occurred, when the disciples began to preach an actual physical resurrection, the first thing their enemies the Jews would have done would have been to produce the body and show that the disciples were mistaken in thinking that Jesus' body had risen. If they had done this the whole movement would have collapsed.

Then of course a third objection which will have weight with those who believe that the records are more or less reliable, is that this theory does not do justice to the general facts of the gospel accounts. According to these accounts the disciples actually thought they saw a vision, and that He was a spirit, until He convinced them that He had a material body by allowing them to handle Him and by eating in their presence. He thus gave the disciples convincing proof that what they saw was not a supernatural vision or a spirit, but that they were actually having intercourse with their risen Lord in His physical body. The theory thus breaks down at these three points.

The Spiritualistic Theory.

A still more modern theory is that Jesus was a spiritist medium, and that what the disciples actually saw was the plastic body materialized from the unseen world by means of the superhuman powers of the disembodied spirit of Jesus Christ. There are several objections to this view. In the first

place it assumes the validity of supernatural phenomena, which removes the principal ground for rejecting the Gospel records on this point. In the second place, as far as we know, these manifestations all occurred in broad daylight, a thing which never happens with spiritualistic phenomena. In that case it was perfectly possible for the disciples and Thomas to ascertain whether it was the real body of Jesus or the plastic materialization of His spirit. The disciples were convinced that it was the real body of Jesus, and there is no evidence to show that it was not. Lastly, this theory like the one above is open to the objection of the empty tomb, which objection is a fatal one. What became of the body of Jesus if it was not raised? If it still remained why did not the enemies produce it?

The Optical Illusion Theory.

Another theory attempts to account for what the disciples thought they saw on purely naturalistic grounds. The disciples were victims of optical illusions in the external world, brought about by their attitude of expectancy and their intense hope that Jesus would actually arise from the dead as He said He would. They saw "a ghost," as we would say in modern times. Not a real spirit but a physical manifestation produced by some other cause, though attributed by them in their psychic condition of hysteria, to what they were expecting, namely the risen Lord. The difficulty with this theory is that it, too, dodges the facts. The appearances were all in the daylight, and ghosts always appear at night. The disciples were not in hysterical frames of mind, nor were they expecting the risen Lord to appear to them. To us it perhaps seems incomprehensible that they were not expecting Him to rise from the dead in view of all His prophecies that He would arise, but the fact of the matter was that they were *not* expecting Him, so that there was no such psychological preparation as the theory postulates. Most important of all, the theory is wrecked on the fact of the empty tomb. If Jesus' body was in the tomb, while they saw a ghost and began to preach the resurrection, why did not the Jews produce the body? Something

happened to the body, and as we have already pointed out, the theory of theft is entirely inadequate in face of the facts.

The Hallucination Theory.

This theory is more or less similar to the one just treated, except that according to this view the illusion was not in the external world but in their own minds. The difference between a hallucination and a vision or an optical illusion, is that while the latter are in the external world, the former is in the mind of the individual entirely. The disordered condition of the mind from hysteria, or mental derangement, either temporary or permanent, produces the idea that an object is seen which has no actual existence in the external world, apart from the mind that has the experience. Now the great difficulty with this theory is the fact that *five hundred* people all had the same hallucination! Now it is perfectly possible for one man to have an hallucination, and two men might have the same hallucination by a singular coincidence, but that eleven men of intelligence, whose characters and writings indicate their sanity in other respects, or that five hundred men in a body should have the *same* hallucination at the *same* time, stretches the law of probability to the breaking point! A whole asylum of insane patients may have hallucinations at the same time, but the hallucinations will all be different! Then like the other theories we have just considered, this theory collapses on the empty tomb! As long as we can forget the empty tomb we are all right, but the empty tomb is a cold fact that wrecks the theory. When the Christians began to preach the resurrection the Jews would have moved heaven and earth to produce the dead body of Jesus. The fact that they could not do so is convincing refutation of these theories.

Incidental Confirmation.

We have examined all logical possibilities in the case and found insuperable objections to each theory. The only remaining hypothesis is that the New Testament is correct and that Jesus actually rose bodily from the tomb. There are a

number of interesting confirmations which incidentally attest the truth of the narrative. The grave clothes and the napkin were folded at one side in the tomb. If the enemies had taken the body they would either have taken the grave clothes or not have taken the trouble to fold them thus carefully. If the disciples had taken the body they would never have removed the grave clothes. If a merely human Jesus had recovered from a swoon, He would not have left the tomb without the grave clothes, for modesty would have prevented Him from going forth naked. But if the Son of God rose in an incorruptible body, clothed with power from on High, clothes were superfluous, and the stately majesty of Deity could take the time to fold the clothes which loving hands had wrapped around His dead form. That was an act fitting for the Son of God rising in power and glory, and is one of the strongest incidental confirmations of the narrative.

Conclusion.

We have examined all possibilities and find that the only conclusion possible is that Christ actually rose from the dead. If He did rise, that fact carries with it, as was said at the beginning of the chapter, all the implications of supernatural Christianity. It is a fact that carries clouds of glory trailing through our Christianity. Nothing but a supernatural Saviour is possible after He has risen from the dead. The fact of Christ's resurrection establishes beyond a doubt the truth of Christianity. But not only does it prove that Christianity is the one true religion. It also proves that all that Christ said and did was true, and this in turn proves that the Bible is the Word of God.

CHAPTER XVII.

THE FULFILMENT OF PROPHECY.

Prophecy Fulfilled Proves the Bible to Be the Word of God.

As was said in the last chapter, the two most conclusive proofs that the Bible is the Word of God and that Christianity is true, are found in the resurrection of Christ and in the fulfilment of prophecy. The first was presented in the last chapter, and as was there seen is so powerful in its certainty that the whole case for Christianity and the Bible might very well be rested upon that proof alone. To make certainty doubly certain, we here will present the second line of convincing proof. In Chapter V, in our discussion of the ways in which God could attest a revelation to man, we saw that there were two ways in which He could do so, namely, by miracle and by prophecy. As was there shown, miracles are of principal value, in attesting a revelation, to the people before whom the miracles are performed, while prophecy is of principal value to the people of later years who can see its fulfilment. Now in order that we may appreciate fully just what fulfilled prophecy would prove, let us see whether it would be possible for a man of keen insight and good intellect to foretell future events with any degree of accuracy.

Not Possible Accurately to Foretell Future Events.

Let us try to place ourselves back in history before the rise of socialism and Bolshevism, and before the dawn of modern science. What chance would there be of an accurate foretelling of events in the first quarter of the twentieth century, for a man living in 1700? Let us take several outstanding events in the first quarter of the century. Undoubtedly most

of us would agree that in the historical sphere the World War is the most outstanding fact, with perhaps the rise of Bolshevism a close second. In the scientific sphere probably all would agree that the invention of the radio and the aeroplane come first, with the development of the automobile and the discoveries in the line of electricity coming close behind. Who, in the year 1700, could have prophesied the events of the World War and the development of Bolshevism in detail? Or who could have foreseen the discovery of the radio, the aeroplane and the automobile? If a prophecy had been made about these things in 1700, only the hypothesis of supernatural knowledge would have accounted for their fulfilment in detail. Or for that matter, who could have foreseen these things in detail twenty-five years ago? Or who to-day would dare to prophesy in detail what would happen in a country of Europe ten years from now? Men of great historical insight sometimes foretell a great event in the distant future, in vague generalities, but no one would attempt to make a detailed prophecy for even a short time ahead, while to attempt to prophesy the future for several hundred years in advance would be sheer folly, and the chances that his prophecy would be fulfilled would be absolutely nil.

Yet that is what the Biblical prophets did, over and over again! They prophesied events which did not take place until centuries after the prophecies were written, and they prophesied them in such detail that it would be absolutely impossible for their prophecies to have been fulfilled unless they had received a revelation from God! God alone knows the future, and the future can be revealed only by God. When, therefore, we find a book unquestionably written hundreds of years before the prophecies recorded in it were fulfilled, can there be any question but that those prophecies were revealed by God Himself? The prophecies which we shall cite will be those so detailed that there will be no question but that they were actual prophecies, and we shall show that no man unless he were speaking as the mouth-piece of God, could possibly have known or even guessed that the events prophesied would take place, both because of the unlikelihood of such events taking place at all, and because of the impossibility of a human being

foretelling the events in such detail. In order to make the argument absolutely convincing, we shall mention only prophecies which *must* have been written long centuries before their fulfilment, and about the time of whose fulfilment there can be no possible doubt! The fulfilment of many of these prophecies is admitted beyond all possible question by all who have studied the matter, and the facts in some cases are in a condition of fulfilment to this very day! No one has a right to doubt in this matter! Anyone can take his Bible in hand and read the words of the prophecies there written, and then visit the actual sites of the prophecies and be a witness of their fulfilment at this very hour! If there are prophecies of this kind in the Bible, can anyone deny that the Bible must have been written under the direction of God? Let us now bring forward these prophecies which so conclusively prove that God has spoken and see for ourselves whether the claims made for them are justified or not.

Prophecies About Tyre and Sidon.

In the twenty-sixth chapter of Ezekiel there are a number of detailed prophecies about Tyre. Its total destruction is prophesied, and the details of the siege under Nebuchadnezzar are graphically foretold. Though this has every appearance of being actual prophecy, and though the traditional date of Ezekiel is sometime before the siege of Tyre by Nebuchadnezzar, many people would say that this picture of the siege was written after the event and not before, so we shall pass over the details of the siege and not press the claim of what we have no doubt was the case, namely that these events were actual prophecies. But there are several verses scattered through this prophecy that are worthy of notice. In the twelfth verse of this chapter are the words: "and they shall lay thy stones and thy timber and thy dust in the midst of the waters." In the days of Nebuchadnezzar, the main city of Tyre was on the mainland, though, apparently there was a fortified city upon the island about a half mile from the shore of the mainland. Nebuchadnezzar besieged the mainland city for thirteen years and captured it, though before its fall the

Tyrians removed most of their possessions to the island city. The city was destroyed by the victorious army of Nebuchadnezzar, but its ruins still stood for two centuries and a half, as the Tyrians decided to live only on the island where their fleet could protect them, and therefore the city on the mainland was not rebuilt. For two centuries and a half the ruins stood on the coast of the Mediterranean within sight of the prosperous island city, and apparently there was no sign that the words quoted above would ever be fulfilled. Who would be so foolish as to expend the useless labor required to throw these ruins into the waters of the sea? But at last, after two centuries and a half, Alexander the Great, led his victorious army to the coast and sought to attack the city. He had no fleet capable of meeting the great fleet of the Tyrians, and there seemed no way possible by which the city could be taken. After a consultation with the officers of his army he decided to construct a causeway across the half-mile of deep water and make a direct attack upon the high walls of the city. And now the words which had waited so long for their fulfilment were literally fulfilled. The stones and dust of the ruined city were carried to the shore and laid "in the midst of the waters." A causeway had been built almost to the island, when the Tyrians with their fleet attacked the workmen, defeated them, and destroyed the work which Alexander had been so long in building! Once more the indomitable conqueror set about the almost impossible task. Gathering a fleet from the neighboring cities, he placed a guard upon the Tyrian harbor to prevent another sortie, and under the protection of his ships, started to rebuild the causeway. The remainder of the ruins of what had been the older city, were laid in the waters, and the very dust of the streets scraped into the sea, literally fulfilling Ezekiel's prophecy! But this did not satisfy the full meaning of the prophecy. It was also written: "thou shalt be built no more" (xxvi:14). Other cities destroyed by enemies had been rebuilt; Jerusalem was destroyed many times, but always has risen again from the ruins: what reason was there for saying that Old Tyre might not be rebuilt? But twenty-five centuries ago a Jew in exile over in Babylonia looked into the future at the command of God and wrote the words, "thou shalt be

built no more!" The voice of God has spoken and Old Tyre to-day stands as it has for twenty-five centuries a bare rock, uninhabited by man! To-day anyone who wants to see the site of the old city, can have it pointed out to him along the shore, but there is not a ruin to mark the spot. It has been scraped clean and has never been rebuilt!

Sidon.

But there is another city in that region which was also one of the cities of the Phœnicians. Older than Tyre, was the rival of Tyre, Sidon. And there is another prophecy in Ezekiel, about Sidon: "Thus saith the Lord Jehovah: Behold, I am against thee, O Sidon; and they shall know that I am Jehovah, when I shall have executed judgments in her. . . . For I will send pestilence into her, and blood into her streets; and the wounded shall fall in the midst of her, with the sword upon her on every side" (xxviii: 22-23). Notice here that it is not said that Sidon shall be destroyed and never be rebuilt, as in the case of Tyre, but that in a peculiar way, the city will be a scene of bloodshed and slaughter. How was the prophecy fulfilled? In 351 B. C. the Sidonians who had been vassals of the Persian king, rebelled, and successfully defended their city against his attacks. At last their own king, in order to save his own life, betrayed the city to the enemy. Well knowing what the vengeance of the Persian king would be, 40,000 of the citizens shut themselves up in their homes, set fire to their own houses and perished in the flames rather than submit to the torture of their enemies! Blood indeed was sent into her streets! It was soon rebuilt, however, and though it has been captured over and over again, its citizens butchered and houses razed time after time, the city has always been rebuilt, and is to-day a town of about 15,000 inhabitants. Blood has flowed in the streets again and again, but the city stayed in existence and stands to-day, a monument to fulfilled prophecy. Now suppose Tyre and Sidon had exchanged places in the prophecy! What a change that would be! Suppose it had been said of Sidon, "thou shalt be built no more!" what would have become of the prophecy? How did it happen that these prophecies were so

exactly fulfilled in each case, and that their names were not exchanged in the prophecy? Can there be any other explanation save the fact that God spoke through Ezekiel?

Prophecies About Egypt and Its Cities.

Let us now turn to the country which was one of the oldest and the seat of one of the highest types of civilization of the ancient world. The history of Egypt stretches back six thousand years into the very dawn of history, and always it has been the center of a highly developed type of civilization. Its manufactures were of such a quality that even to-day, with all the advances which we have made in science and skill, it is impossible to duplicate the quality of the articles turned out by the artisans of this wonderful land. For example there is linen made by the ancient Egyptians in existence to-day, which is of so fine a quality that it has 540 threads to the inch! In spinning also they were unsurpassed, and Pliny says: "some of the nets were so delicate that they would pass through a man's ring, and a single person could carry a sufficient number of them to surround a whole wood (a whole forest)." "Julius Lupus, who died while governor of Egypt, had some of these nets, each string of which had 150 threads; . . . the Rhodians preserve to this day in the temple of Minerva a linen corselet presented to them by Amasis, King of Egypt, whose threads are composed each of 365 fibres."¹ In other branches of manufacture they were equally renowned, even knowing all the secrets of the manufacture of glass and of imitation colored gems which could hardly be distinguished from natural ones. In medicine they were equally notable, and the doctors of that day were familiar with many of the secrets of present day medicine. They specialized then as do physicians of to-day, oculists caring for the eyes, dentists for the teeth, using gold for filling, while other specialists cared for other branches of the science. The astronomers and mathematicians of Egypt were familiar with principles which would do credit to mathematicians of

¹ Urguhart: "The Wonders of Prophecy," p. 57.

to-day. Sculpture and painting done by the Egyptians thousands of years ago seem marvelous even to us in the twentieth century, while the colors of the paint which they used remain fresh and vivid until the present time. Their marvelous mechanical skill and knowledge is attested by the wonderful pyramids and temples, and remains of them can still be seen in Egypt to-day. Every year, the Nile, one of the longest rivers in the world, overflowed its banks, and deposited a rich loam over the surrounding fields, making Egypt one of the most fertile lands in the world. An elaborate system of canals carried water from the Nile during the remaining months of the year, to all the neighboring fields for irrigation purposes, so that the crops raised in the fertile and well-watered soil were so stupendous that they can hardly be believed even in the present day of scientific farming. Egypt was called the "granary of the world," even in the time of Augustus Cæsar, in the first century B. C. The wealth of the country was so fabulous that when Augustus conquered the country, he paid off all the debts which he had contracted during the long war, and after all his spoliation of the country it was still so rich that he feared to entrust its control to a man of rank, for fear he might become so rich that he would seize the throne from him (Augustus), and use Egypt as a stepping-stone to power. Augustus, accordingly, placed a man of low birth in command of the country, in order to protect himself. When the Arabs conquered the country in A. D. 638, the land was still the richest land in the world, and when its capital at that time, Alexandria, was captured, its conqueror wrote to the caliph that he had captured a city containing 4,000 palaces, 400 theatres, and 12,000 shops where vegetables were sold! As for the government of the country, for the most part of 4,000 years at least before the Christian Era, it was ruled by dynasties of native kings. Foreigners were particularly odious to the Egyptians, and they were the proudest people in regard to race in the world. During one dynasty when a race of rulers from Arabia conquered the country, they were so despised and hated that their names were never referred to on the later monuments of the country.

Egypt to be Diminished.

Now it was against such a land, at the very height of its power, after an unbroken history of 3,500 years during which she had had a king of her own, and had ruled in triumph over her own territory, that Ezekiel prophesied: "Egypt . . . and . . . her cities shall be a desolation forty years. . . . At the end of forty years will I gather the Egyptians from the peoples whither they were scattered; and I will bring back the captivity of Egypt, and will cause them to return . . . into the land of their birth; and they shall be there *a base kingdom*. It shall be the basest of the kingdoms; . . . and I will diminish them, that they shall no more rule over the nations" (Ezek. xxix: 12-15). In other words, after a period of captivity and desolation of forty years under Nebuchadnezzar, the people were to return, the kingdom was to be re-established, but it was to be a base kingdom, despised among the nations, no more taking a leading part among them or ruling over them as it had done for so many hundred years in the past. It was never again to be the leading kingdom of the world, and it was to be diminished.

The Unlikelihood of Its Fulfilment.

At the time this was written, nothing seemed more impossible of fulfilment than this strange prophecy! A nation which even then was at the height of its power, and which was disputing with the king of Babylon for the supremacy of Western Asia, to be so humbled? It seemed impossible. And if by any chance Egypt should be conquered, was it not possible that it might not soon regain its power again, and again reign in splendor? Or if that should not happen, was it not likely that the nation itself would be blotted out of existence, or be so merged with the conquerors that in a few centuries the original race would be lost sight of? Moreover, what seemed more unlikely than that if they were not to throw off the yoke of the conquerors, they should still have a king and exist as a kingdom? Was not that almost a paradox? And as a climax, note the peculiar doom of Egypt; they were to be diminished!

They were to wither away! Not a sudden destruction but a gradual death!

The Fulfilment of the Prophecy.

We must pause for a moment to notice the exact way in which the prophecies were fulfilled. After the period of Nebuchadnezzar when Egypt's power was humbled, they were again conquered by the Persians in 525 B. C. and for a hundred years were vassals of Persia. A short period of independence followed, but the Persians again crushed them and ten years later with the overthrow of the Persian Empire by Alexander the Great, the Grecian kingdom of the Ptolemies was established in Egypt.

"Strangers," "No Native Prince."

We must pause for a moment to notice another curious prophecy: "I will make the land desolate, and all that is therein, by the hand of strangers." "And there shall be no more a prince from the land of Egypt" (Ezek. xxx: 12-13). Though the kingdom was to continue, it was to be ruled over by foreign princes, and the land itself was to be despoiled by the hand of strangers, thus seeming to imply that more than one nation was to rule over the country, and that the conquering nations were to lay waste the land. Now strange as it may seem, though Egypt has had a king for most of the time since the prophecy, not one king has been a native Egyptian! Even the present Khedive is an alien. This was a particularly odious punishment for Egypt, when we remember that all strangers were an abomination to the Egyptians! Moreover Egypt has had many different masters through the centuries since the time of the prophecy. First the Babylonians, then the Persians, then the Greeks, the Romans, the Arabs, the Turks, the French, and lastly the English, but all have been strangers and all have despoiled the land of its riches.

Prophecies Slowly Fulfilled.

The peculiar doom of Egypt was that it was to be diminished, and the punishment was slow in falling. Though ruled by

foreign princes, and continually despoiled by strangers, the country continued prosperous and rich for many centuries into the Christian Era. Century by century, however, the country gradually shrank in importance, both politically and economically, until all the old wealth was gone, the people were poverty stricken, and the country reduced politically until it was indeed a base kingdom. To-day Egypt plays only a minor part in history, and its people are sunk in poverty and degradation.

Other Prophecies About Egypt.

But the wonders of the prophecies about Egypt are not yet exhausted. In Ezek. xxx: 12 are the words: "I will make the rivers dry," and Isaiah xix:5-6 the words: "And the waters shall fail from the sea, and the river shall be wasted and become dry. And the rivers shall become foul; the canals of Egypt shall be diminished and dried up; the reeds and flags shall wither away." The wealth of Egypt lay principally in the wonderful irrigation system throughout the whole country, which made it possible to raise such amazing crops each year. It was necessary to spend about a third of the revenue upon keeping the canals cleared of silt and their banks in order. Notice that in this prophecy, it is said that the canals shall be diminished and dried up. The prophecy was not fulfilled up to the time of the Mohammedan conquest of Egypt in the seventh century, but after that time the canals were gradually neglected, and slowly filled up. Even the Nile itself to-day does not carry as much water as formerly, and the irrigation system in spite of all the modern attempts to restore it to its former efficiency, carries water to only a small fraction of the former territory served by the canals. The prophecies have been literally fulfilled and the canals have been diminished and dried up.

Papyrus and Lotus Plants.

In ancient times the river and canal banks were lined with the papyrus and lotus plants, and manufacturing and utilizing these plants formed a great part of the industries of Egypt

long into the Christian Era. To-day these plants are practically extinct in Egypt! The prophecy in Isaiah xix:6 said that the "reeds and flags shall wither away"! To-day one of the most marked features of the river scenery in Egypt is the absence of foliage and reeds along the river bank! Who knew that this result would occur centuries later? Could anyone but God have prophesied it?

Fisheries.

Another of the chief industries of Egypt was its fisheries. Down to the time of the Roman invasion the fisheries had lost none of their productiveness, but back in the time of Isaiah these words were written: "And the fishers shall lament, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish" (Isaiah xix:8). To-day the fisheries have ceased to be important, and the fish in the river are few, another witness to prophecy!

Thebes and Memphis.

Among the many other prophecies about Egypt, which have been strikingly fulfilled, we shall mention only two, particularly noticeable by their contrast. In ancient times the two principal cities, the capitals of Upper and Lower Egypt, were Thebes and Memphis. Thebes was one of the most magnificent cities the world ever saw, and its temples and wonderful buildings, even to-day, in their ruined condition, are the marvel of all who see them. In Ezekiel xxx:14-16 it is written: "I . . . will execute judgments upon No. . . . I will cut off the multitude of No . . . and No shall be broken up." No is the Biblical term for Thebes. Notice the peculiar fate which was to befall Thebes according to this prophecy: it was to be broken up. Judgments were to be executed upon the city, its multitudes cut off, and the city broken up. What does history tell us? "Thebes sank beneath two of the most terrible blows ever dealt by the hand of man. . . . Cambyzes in 525 B. C. captured Thebes and poured out upon its devoted head the wrath of his insane ferocity. Its majestic temples

were consumed with fire, and the power of the victorious host was bent to overthrow or to mar its colossal statues. Although the city sprang up again, it never regained its ancient splendor. . . . When the second stroke fell, in the beginning of the first century preceding the Christian Era, it was still even then one of the wealthiest cities in the land. The blow was dealt by . . . the grandfather of Cleopatra, and the greatness that still remained to the ancient city can be measured by the fact that for three years it defied all the efforts of the besiegers. But the victor executed a terrible vengeance. It was almost entirely levelled to the ground and the words of the 14th and 15th verses found a complete fulfilment. God executed judgments in No; its multitude was cut off, and has never returned.”¹

Thebes to Be Broken Up.

In the prophecy above quoted, perhaps the most remarkable words of all are the words, “No shall be broken up.” In other words, the city was to present an appearance which would fulfil this prophecy. Apparently the city was not to share the fate of so many other cities and be completely swept away, with nothing to mark its site save a few mounds or a few small ruins, but was to continue in a broken up condition. And how was the prophecy fulfilled? To-day, perhaps the most magnificent ruins in the world are found in Thebes, a marvelous monument to the splendor and glory of that ancient civilization. A large portion of the ruins are above ground, and from them it is possible to get an idea of the area and wealth of the ancient city. But the prophecy was fulfilled in another way besides the breaking up of the palaces and temples. The ruins are to-day apportioned among nine hamlets! They have existed in this broken and separated condition since the time of Strabo, in 25 B. C., and to-day offer one of the most marvelous fulfilments of prophecy in the world. Thebes is indeed “broken up.” Its palaces and temples are broken in pieces, and the city is broken into separate fragments. It still exists, but in a broken condition!

¹ Urquhart: “The Wonders of Prophecy,” pp. 26-27.

Memphis.

In Ezek. xxx: 13 are the words: "I will also destroy the idols and I will cause the images to cease from Memphis." The most characteristic feature of this great capital city of Egypt was its magnificent temples. The monuments are full of descriptions of its temples and idols, while its orders of priesthoods were famous throughout the ancient world. "It was not unfitting, therefore, that He who was to judge Egypt for its idolatry, as well as for its sin, should say of Memphis that He would destroy its idols and cause its images to cease from it. But though it might prove a fitting judgment, it was a most unlikely fate. The idols have not been destroyed elsewhere nor have the images ceased. Both are found to-day in Thebes, which was in ruins when Memphis still retained its splendor. They are found elsewhere, and from what we know of the general conditions of Egypt, we should say it was highly probable they would be found here also."¹ At the beginning of the Christian Era it was a large and prosperous city, and was the residence of the governor of Egypt at the time of the Arab invasion. To-day the city has been so completely destroyed that up to the last century its very site was a matter of dispute. As for the idols, with the exception of a few broken and prostrate figures, and a number of sculptured fragments, the idols and images have completely ceased from Memphis! All those vast temples with their magnificent statues and paintings, have completely disappeared! Now if we compare Memphis with Thebes, where the idols are still standing in great numbers, and where the images are still seen on the temple walls, the wonder of the fulfilled prophecy grows even more amazing. How did it happen that the prophecies about the two cities were not interchanged? How did it happen that it was not Thebes where the idols were destroyed, and Memphis which was to exist and yet be broken up? How did it happen that among all the ruined cities of Egypt, Memphis was selected for the peculiar fate of having its idols destroyed? Is there any answer except that the Lord God of Hosts spoke through the prophet, and that His word was fulfilled?

¹ Urquhart: "The Wonders of Prophecy," p. 45.

Babylon and Its Fate.

Though there are many other remarkable prophecies which have been literally fulfilled in regard to Egypt, we must pass on to the great rival empire and civilization in the Euphrates valley, Babylonia. There is a most marvelous prophecy about Babylon, in Isaiah XIII: 19-22. "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there. And howling creatures shall cry in their castles, and jackals in the pleasant palaces."

The Glories of Babylon.

It hardly seems necessary to describe the ancient splendor of Babylon, it is so well known. It was one of the two or three really great cities of the ancient world, and it was the seat of luxury and magnificence such as was to be found almost nowhere else in the ancient world. Its hanging gardens were one of the seven wonders of the world, while its palaces and temples were wonderful beyond description. A little idea of its size can be gained from the fact that ancient historians estimate the circumference of its walls to have been from forty-two to fifty-six miles! Its walls were said to be over three hundred feet high and nearly ninety feet thick! The tower of Babel, mentioned in Genesis, even in its ruined state towered high above the surrounding plain, and the various temples and palaces must have presented a wonderful sight in their ancient glory. It was of this city, founded many thousand years before, at the very dawn of history, that the above prophecy was written. Even in the time of Alexander the Great, the city was still magnificent, but after that time, it gradually sank into decay. At the beginning of the Christian Era it seems to have been largely inhabited by Jews, and Roman persecutions gradually reduced the number of these.

The Fulfilment of the Prophecy.

To-day the city presents a wonderful picture of fulfilment of prophecy. Travelers report that the city is absolutely uninhabited, even by Bedouins. There are various superstitions current among the Arabs that prevent them from pitching their tents there, while the character of the soil prevents the growth of vegetation suitable for the pasturage of flocks. The whole site is a desolate waste, with the caves and holes in the ruins occupied only by wild animals of the desert. Lions, jackals, and various other animals sport among the ruins, and their cries re-echo through the caverns of the ancient palace walls, but human beings are seldom seen in the vicinity. The prophecy might well be written now as a description of the site of Babylon, yet we know that it was written over twenty-five hundred years ago! But this prophecy becomes still more wonderful when we compare it with the similar prophecy in Jeremiah LI: 26. "And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever." The stones in the temples and palaces of Babylon were brought from distant countries, as there are no stones in the Babylonian plain, so that these imported stones were extremely valuable. Most of the buildings of Babylon were of brick, and for twenty centuries the buildings of Babylon have been quarries for brick for the surrounding territory. But nowhere in the surrounding villages can *stones* be found in the houses: brick is the only material used! The stones of Babylon, likewise have all disappeared! The natives have burnt them to make lime, and thus the prophecy has been literally fulfilled.

The Land to Be a Desolation.

"Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby" (Jeremiah LI: 43). Babylonia was formerly, with its wonderful system of canals, one of the most fertile and populous regions in the world, but now the canals are swamps,

and the land is barren. The people have long since disappeared, and the nation is a scene of desolation. Notice the difference between the prophecies concerning Babylon and those concerning Egypt! The Babylonian nation was to disappear, and it *has* disappeared. Egypt was to continue a base nation, and it *has continued* as a base nation. How did it happen that both of these unlikely events came to pass exactly according to the way in which the prophecy was worded, and that the names were not exchanged? Is there any other explanation save that God spoke through the prophets?

Prophecies About Edom.

There are four remarkable prophecies about Edom, the land of the descendants of Esau, that have been fulfilled in the Christian Era. Edom was a wealthy and very populous country southeast of the Dead Sea, up to the time of the Mohammedan conquest, with its capital Petra, located on the summit of a high and almost inaccessible mountain, with dwellings hewn out of the solid rock. It was very fertile and highly cultivated, the mountains being terraced almost to the top, and made to yield splendid crops. The principal source of wealth of the country, however, was trade. One of the principal caravan routes of the Arabian peninsula passed through the country, and great fairs were held every year, where enormous quantities of merchandise of all kinds changed hands.

Caravans to Cease.

The first of these four prophecies concerned the trade. "I will cut off from it him that passeth through and him that returneth" (Ezek. xxxv:7). The trade of the country was to cease and the caravans were to travel through the country no more. At the time this was written nothing seemed more improbable of fulfilment than this prophecy, yet to-day a great silence reigns over the ruins of those old market towns, and the caravan is never seen passing through the country, where formerly thousands of people passed every year.

The Edomites to Become Extinct.

The second prophecy concerned the people themselves. "There shall not be any remaining to the house of Esau" (Obadiah, verse 18). The people were to be wholly destroyed, and utterly wiped out. This prophecy likewise seemed most strange, for the people of Edom were almost as numerous as the people of Israel, and the Jews remain to-day a distinct and separate people. Why should the Edomites wholly disappear while the Jews remained? Yet God's prophecies are certain, and though this prophecy had not been fulfilled even as late as the time of the Crusades, to-day not even one small tribe can be pointed out as the descendants of Esau!

The Land to Be Desolate.

A still stranger prophecy was that the land itself should be desolate. "Behold I am against thee, O mount Seir, and I will stretch out my hand against thee, and I will make thee a desolation and an astonishment. I will lay thy cities waste, and thou shalt be desolate" (Ezek. xxxv: 3-4). Other lands have had their people cut off but are still inhabited; why should we not expect that Edom would be the same? The fertility of the land would certainly attract settlers, and it seemed extremely unlikely that this prophecy would be fulfilled. Yet to-day the cities are deserted, and the cliff homes of Edom are without human inhabitant. The land has literally become an astonishment.

The Limit of the Desolation Foretold.

But perhaps most remarkable of all is a prophecy which foretells the very town from which the limit of the desolation was to be set. "I will make it desolate from Teman" (Ezek. xxv:13). And strange as it may seem, Teman, or Maan, as it is called to-day, is still a prosperous town, on the eastern border of the land of Edom, and the only city in all that land that is not deserted! Could any more marvelous fulfilment of prophecy be found than this? Think what small chance there would be of a mere man picking out only one city in the whole land as the one city that should live down the centuries,

while all the other cities shared in the general fate of destruction and desolation! God alone could foretell such a result, and the book which contains such prophecies must be His Book!

The Cities of the Philistines.

The ancient hereditary enemies of the Israelites were the Philistines, who dwelt along the coast of the Mediterranean, southwest of Judæa. In an extremely fertile plain, which produces enormous crops of corn even to the present day, were the five capital cities of the Philistines, of which we will mention particularly Ascalon, Ekron, and Gaza. In Zephaniah II: 5-6 are the words: "Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! The word of the LORD is against you, O Canaan, the land of the Philistines, I will destroy thee that there shall be no inhabitant. And the sea-coast shall be pastures, with cottages for shepherds and folds for flocks." This prophecy is almost paradoxical, for while in one breath the prophet says the land shall be without inhabitants, in the next he says that it shall be inhabited by shepherds. Yet that is just what has happened. The great plain which formerly was covered with rich and prosperous cities, is now uninhabited, except for the huts where the shepherds have their flocks. The plain has lost little of its fertility, but the people have gone, and the prophecy is literally fulfilled.

Ascalon.

Nowhere in Scripture is there a more striking instance of the fulfilment of prophecy than in the contrasted prophecies in regard to the three cities of Ascalon, Ekron and Gaza. Zephaniah II: 4 and 7 says: "For Gaza shall be forsaken, and Ashkelon a desolation. . . . And the coast shall be for the remnant of the house of Judah; they shall feed their flocks there upon; . . . for Jehovah their God will visit them, and bring back their captivity." According to this prophecy, apparently Ascalon was to remain in a semi-habitable condition, though it would be a desolation. The houses were to remain in such a condition that it would be possible to lie down in them at

evening. Evidently the city was not to be completely destroyed, though just as evidently it was to be desolate until the time of the ingathering of the remnant of Israel. When we turn to the present condition of the city we find the prophecy is strikingly fulfilled. There was a Turkish garrison in Ascalon as late as the seventeenth century, but since that time it has been deserted. Portions of the wall with its ruined towers and battlements still remain, though Ascalon alone of all the cities of the plain has walls still standing. The walls of the houses still stand in part, so that though now the site is completely deserted (even those who have orchards and gardens inside the walls do not live there), yet at some future time when the Jews return to their own country, it is quite possible that Ascalon may be built once more on its ancient site.

Ekron.

Of Ekron it was said: "Ekron shall be rooted up" (Zephaniah 11:4). Nothing could be a better description of the city of Ekron at the present time than this. Around the small village which stands on the site of ancient Ekron, there are no mounds such as mark the sites of other ancient cities. The whole city has literally been rooted up. Only ploughed fields mark the site where the city stood, and now and then the ploughman roots out the stone of a hand-mill or of an ancient cistern to show that once a city stood upon this site. The prophecy has been literally fulfilled. Ekron has been rooted up.

Gaza.

Zephaniah 11:4 says: "Gaza shall be forsaken," and Jeremiah XLVII:5 says: "Baldness is come upon Gaza." The present town of Gaza has a population of about 15,000, so that for many years it was supposed that this prophecy had not yet been fulfilled. "But meanwhile the prophecies had been so fully accomplished that the ancient Gaza could lift no protest against the mistake that was being made. The modern town is not built, as Dr. Keith afterwards discovered, on the site of the old, and is not therefore the subject of the prophecies.

The great Gaza of the Philistines lay two miles nearer the shore, and is now a series of sandhills, covered with minute but manifold remains. It is so forsaken that there is not a single hut resting upon its site. It is so bald that neither pillar nor standing stone marks the place where the city stood, nor is there a single blade of grass on which the weary eye can rest.”¹

Comparison of the Three Cities.

Now the marvel of these three prophecies does not become apparent until we attempt to exchange the three prophecies one for the other. The prophecy “of Ascalon, desolate and tenantless, awaiting a day of restoration when it may receive wanderers to its shelter, can be applied to neither Ekron nor Gaza. Gaza, though forsaken and bald, has not been rooted up. Its mounds remain, bald though they are. . . . Only of Ekron does that briefest but truest of all possible descriptions apply—it alone has been ‘rooted up.’”¹ What shall we say of a book that so exactly foresees the condition of cities two thousand years in advance? Can such a book be other than it claims to be, the Word of God?

The Jews.

The prophecies about the Jews are too well known, and their fulfilment is too plain and self-evident to need to be pointed out. Out of the hundreds of prophecies that have been fulfilled about the Jews, we call attention to one that is most familiar, yet that loses none of its wonder by being familiar to us. Lev. xxvi:33 contains the prophecy of the dispersion of the Jews. “And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.” This prophecy was conditioned upon their continued disobedience, and to-day nothing in all Scripture, is more remarkable than this and the similar prophecies about the Jews in other books of the Old Testament. Someone has forcefully and truly said that the

¹ Urquhart: “The Wonders of Prophecy,” p. 109.

strongest proof of the truth of Christianity is the Jews. To-day there is hardly a land on the face of the earth where the Jew is not a wanderer. Homeless, a people without a country, the Jews wander from land to land, persecuted and hunted, awaiting the time when the other prophecies of their return shall likewise be fulfilled. But consider for a moment the strangeness of the prophecy. Other nations were destroyed, and in no case where the people were plucked up from the land, did they continue a people separate from other races. Either they were totally destroyed, as were the Edomites, or they remained in their land a base people as did the Egyptians, or they were absorbed in other races as were the numerous nations of those lands. At any rate, what chance was there that after being expelled bodily from their land, they would continue a separate and distinct people? Yet that was the prophecy, and that they are to the present day. Even the Zionist movement since the war has not materially changed the condition of things. Many Jews have gone back, but their condition is still that of a subject people, and continual feuds with the Arabs indicate that the time for the return of Israel has not yet arrived.

The Cities.

According to that prophecy the cities of the land should be a waste and the land a desolation. Palestine to-day is a land of ruins. In almost no other land are the ruins of cities and villages so numerous as they are in Palestine to-day. The land that formerly supported such a large population, is now barren and capable of supporting only a mere fraction of its former population. In Matt. xi:23 the doom of Capernaum is pronounced by Jesus, and to-day even the site of the city cannot be fixed upon with any certainty. Samaria was to become only a mere heap of the fields, its stones were to be poured down into the valley, and its foundations were to be uncovered (Micah 1:5-6). To-day the top of the hill where Samaria stood is a cultivated field with the foundations of the columns marking the place where the palaces and mansions stood. At the foot of the hill, in the valley, lie the foundation stones of the city, thus literally fulfilling the prophecy. In Jerusalem

the prophecy that Mount Zion should be ploughed as a field (Micah III: 12), and that the temple should never be rebuilt until the times of the Gentiles should be fulfilled, has likewise been literally fulfilled, for though the Mosque of Omar stands on a portion of the temple site, another portion is under cultivation with olive trees planted upon it. The story of the Roman Emperor Julian's attempt to rebuild the temple, and the abandonment of the attempt because of alleged miraculous interference with the workmen, is too well-known to need repetition. At any rate the prophecy in Luke XXI: 24 still remains a picture of the condition of the land to the present time. The Mosque of Omar rests on the site of the temple, and never at any time since the prophecy has been uttered has the Jew been a ruler in Jerusalem, while the temple has never been rebuilt!

Conclusion.

But why continue to point out fulfilled prophecies when sufficient have been shown to establish the fact that we set out to prove? If a man can read the prophecies cited above and then look at the pictures of the cities and lands referred to in the prophecies and still be unconvinced that the Book which contains such things is the Word of God, a thousand more similarly fulfilled prophecies would likewise not convince him of this fact! Remember that in the instances quoted above, it is possible to see the fulfilment of these prophecies to-day! It is not necessary to take someone else's word for their fulfilment at some time in the past. With the Bible in one hand and a field-glass in the other, one can go to these lands to-day and see with one's own eyes the fulfilment of the prophecies! In the face of such facts, we are justified with Jesus in saying to the doubting Thomases of the present day: "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless but believing"! In the lands of the Bible, we can almost place our fingers into the nail-prints of prophecy, and our hands into the spear holes of their fulfilment! We can be as certain that God spoke those words of the prophecies, as Thomas was that Jesus was standing before him, and in such a case is there any excuse for our not crying out with Thomas, "My Lord and my God!"?

CHAPTER XVIII.

THE ARGUMENT FROM CHRISTIAN EXPERIENCE. CONCLUSION.

The Experience of Christians of All Ages.

It has been one of the principal aims of our book thus far to establish the fact that the Bible is the Word of God. If the Bible is *true*, and if it is in very truth God's Word, then the conclusion that inevitably follows is that the doctrines taught therein constitute the only *final* and *absolute* religion! In other words, if the Bible is the Word of God, Christianity, and the particular type of Christianity which wholly bases its teachings on *all* the doctrines taught in the Bible, is the only true religion in the world! Such a statement does not mean that other religions do not contain a greater or lesser portion of truth, or that certain types of present day Christianity which do not accept the teachings of the whole Bible or which substitute philosophical theories for the teachings of the Bible, do not contain much that is true and good. All that may be freely admitted. Moreover it is not claimed that a particular one of the various sects into which Christendom is divided, is the *only* one that teaches the whole truth, nor is it claimed that any sect teaches *nothing but* the truth. The author believes that the Westminster Confession of Faith is the best expression of the doctrines taught in the Bible, but it is freely admitted that other creeds contain at least the major portion of these same doctrines, and that all the standard creeds of Christendom contain a sufficient portion of the truth to bring salvation to any individual who believes them and lives accordingly. It is indeed sadly true that many Christian sects err in their interpretation of what the Bible teaches, but though we admit this, it is nevertheless true that all the great historic

creeds of the evangelical branches at least of the Christian Church, agree in the main in their interpretation of the basic doctrines of the Christian Faith. They all agree upon what are the essentials for salvation, and all agree that without faith in the historic Christ of the New Testament, salvation is impossible. They all agree also that the Bible is the infallible guide of every Christian, and subordinate their creeds to its teachings. If it could be shown conclusively that any doctrine found in any of the creeds was not taught in the Bible, there is little doubt but that that particular church would accept the Bible as the ultimate authority. Therefore what we mean then by the statement that the Christianity taught in the Bible is the only final and absolute religion, is that the doctrines taught in the Bible, and given therein so plainly that no Christian, who takes the Bible as an authority, would deny them as being taught in the Bible, are the foundations of the Christian religion, and that without belief in *this* Christian religion, centering around belief in the Person and Work of Jesus Christ, there is no salvation, either in this world or the world to come. That necessarily means that however much truth other religions may have, if they do not center around faith in Jesus Christ and His atoning work, they do not offer salvation to the human race, and must therefore be supplanted by Christianity. Now if this religion of Christianity is true, we would expect that it would actually do what the Bible claims it *will* do, namely bring to pass certain wonderful changes in the lives of believers. What do we actually find when we examine the lives of those who believe in Jesus Christ?

Lives Changed.

The first thing we find is that Christianity possesses the power of making over the lives of men and women. Christianity finds a man sunk in the depths of moral degradation and sin and changes him into a man honored and respected by all who know him. Christianity takes a Saul breathing out slaughter upon the followers of the "Name," and changes him into the Apostle Paul, filled with love for the brethren and a zeal for carrying the gospel to the heathen that makes him

willing to endure hatred, and persecution, and imprisonment, and stonings, and shipwreck for the sake of his Master and Saviour. Christianity takes the dissolute rake and changes him into Augustine, the saint and great theologian. Christianity takes a John Bunyan, a prisoner in an English jail and changes him into the revered author of "Pilgrim's Progress," the book that has inspired Christians for two centuries. Christianity takes the bleary-eyed drunkard in the slums of London, and changes him into the loving husband and father, giving him victory over temptation and making him a respected and honored citizen of his country. Christianity sends its Wesleys, its Whitefields, its Moodys, its Chapmans and its Billy Sundays, throughout the length and breadth of our lands, preaching the doctrine of redemption that is in Christ Jesus, and winning thousands of converts from sin to sincere belief in Jesus Christ, the Saviour of men, and changing homes where nothing but wrangling and discord reigned, into homes where Christ is the honored Head of the household, and love and happiness reign supreme.

Christianity in Mission Lands.

But if you would see the fruits of Christianity in their clearest examples, you must go to Mission Lands where the contrast between lives touched by Christianity and lives sunk in the depths of heathenism is most evident. In a land like America, where for several generations Christianity has been at its leavening work in human society, the contrast between the lives of Christians and non-Christians is not always so marked, as in a mission land, because public opinion and the desire to be respected in the community restrain the non-Christian in many cases from showing his real character. But in a land where there are few if any of the restraints that Christian civilization and Christian public opinion place upon men, men stand forth in black and white, with their true characters manifest to all. In such a land the difference between a Christian and a non-Christian is as marked as the difference between day and night. One has only to look upon the faces of the young wives from Christian homes to see the difference be-

tween hope and despair, between happiness and misery, between a life full of joy and peace, and a life lived only in stolid endurance. When a dissipated and dissolute scoundrel who treats his wife and children as so many head of cattle, changes into a kind father and loving husband, who discards his sinful habits and seeks to spend his days winning others to Christ, we know that a power has been at work in the heart of such a one entirely different from natural causes. Christianity works! The fact that Christianity when tested in the crucible of human experience proves pure gold, is one of the strongest arguments in its support. A religion which has such power to change human lives and to regenerate society, is not to be dismissed from our consideration with a shrug and a sneer.

Christianity in Personal Experience.

But in the last analysis the only way in which we can become truly convinced of the truth of Christianity is to accept Christ as our Saviour, and undergo the experience of the Christian life for one's self. We can study all the convincing proofs of Christianity that there are in the world, and be intellectually convinced that they are true, and yet not be Christians. There must be an assent of the *will* as well as of the intellect, before we can become true Christians. This means that we must be *willing* to be convinced, or we will never reach conviction of the truth of Christianity that will really change our lives. On God's side this means that the Holy Spirit must change our hearts before it is possible for us to believe, but viewed from our angle, it means that there must be a surrender of the will before there can be conviction of the truth of Christianity. "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John VII:17). This is the law of the Christian life. It is the great principle that explains why men of great intellectual power in the face of the most convincing facts and logic, can yet withstand its arguments and reject Christianity. No man who is not willing to place his life in the hands of the lowly Galilean, will ever be able to accept Christianity. It means the giving up of intellectual pride and the confession of intellectual error.

It means the admission that we have sinned and the determination to cleanse the sin from our lives and hearts. For many, like the rich young ruler, it means giving up things which we hold almost dearer than life itself. It means the willingness to sacrifice ambition, power, riches or even family, for the sake of the service of the One who loved us and gave His life for us, and some of us are not willing to make the sacrifice. No one who is not willing to count all these things but refuse for the love of Christ, can expect to be a true follower of Christ, or expect ever to reach a condition of certainty of mind and soul, as to the truth of Christianity.

But for anyone who is willing to make this venture of faith, and to "taste and see" for himself whether or not the waters of the River of Life are sweet or bitter, there is the promise that he shall *know* whether the doctrine is of God or of man. Those of us who have drunk of the water from that River, and eaten of the Bread that Christ gives, would not exchange that new life for anything in the whole world. We *know* that our Redeemer *liveth* and that He maketh intercession for us at the Throne of Grace. When we reach the condition of the man at the foot of the Mount of Transfiguration who said: "Lord, I believe, help thou my unbelief!", then our Master and Teacher, our Saviour and our Redeemer, takes us by the hand and leads us into the Way of Life, beside the "still waters," and into "green pastures," where we "shall not want!" And then as peace and joy steal into our souls, and as we bask in the sunlight of His smile, there comes a new light to our minds, throwing the brilliant search-light of knowledge over the cold facts and arguments that before seemed so lifeless and unconvincing, and there comes to our hearts the conviction that never can be shaken, that God *hath* spoken, that the Bible *is* the Word of God, and that Christianity *is* the only true religion, and we cry out with the Samaritans who came with the woman of Samaria to Jesus at the well, "Now we believe, not because of thy speaking: for we have heard for ourselves, and *know* that this is indeed the Saviour of the world!"

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